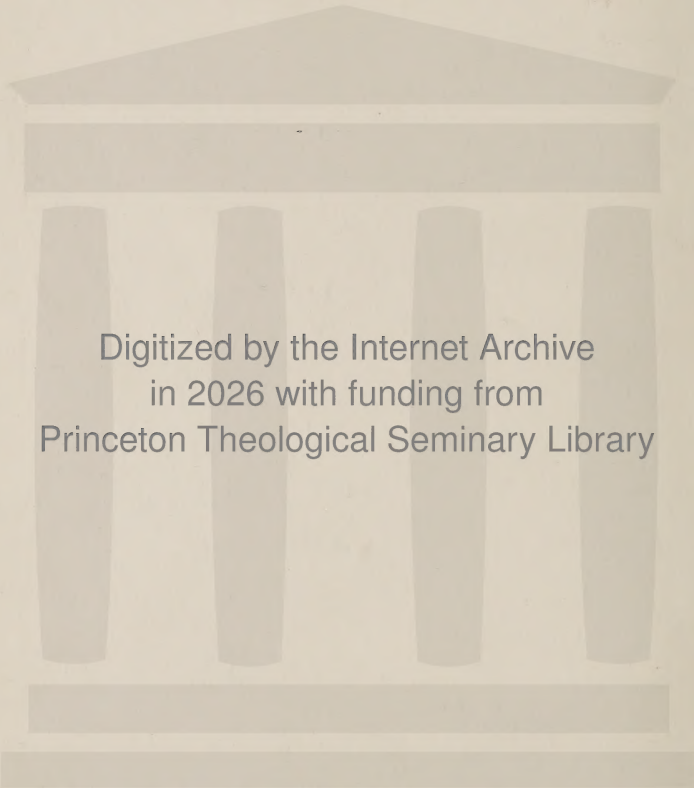
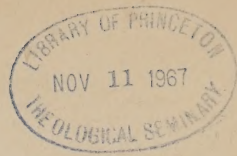


PJ3525
.N85
v.3



Digitized by the Internet Archive
in 2026 with funding from
Princeton Theological Seminary Library



ASSYRIAN DICTIONARY;

INTENDED TO FURTHER THE
STUDY OF THE CUNEIFORM INSCRIPTIONS OF ASSYRIA AND BABYLONIA.

✓
BY EDWIN NORRIS, HON. PH.D. BONN,

HONORARY LIBRARIAN OF THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND, &c., &c., &c.

PART III.

Verborum quorundam veritas non nisi ex plurium conjecturis inter se comparatis elici solet.

C. MICHAELER.



WILLIAMS AND NORGATE,
14, HENRIETTA STREET, COVENT GARDEN, LONDON,
AND 20 SOUTH FREDERICK STREET EDINBURGH.

MDCCCLXXII.

LONDON :

HARRISON AND SONS, PRINTERS IN ORDINARY TO HER MAJESTY,
ST. MARTIN'S LANE.

AFTER an interval of more than two years, I have now the satisfaction of publishing a Third Part of the Assyrian Dictionary. Increased age and infirmity will account for the increased time employed in the work.

Since the appearance of Part II, Sir H. C. Rawlinson has added a Third Volume to his invaluable Inscriptions. The Annals of Assurbanipal, the last but one of the monarchs of Nineveh, of which nothing had been printed beyond a few insignificant fragments, constitute near a third part of the new Volume. I shall not dilate upon the historical value of these records, which disclose a history of wars, negotiations, and other transactions with Egypt, Arabia, Syria, and Elam, from B.C. 668 to 626, narrated by the principal actors in them, and all hitherto unknown; my humbler task is simply to get more words for the Dictionary. In addition to the Annals of Assurbanipal the Volume contains historical documents of Sardanapalus, Shalmanezzer, Tiglath Pileser II, Sargon, Sennacherib, and Esarhaddon; likewise many sheets of Mythological, Astronomical, or rather Astrological, Observations and Portents; a number of Deeds of Sale, many of them dated and attested by witnesses who add their seals to their attestations, and by some, we suppose those of a more humble class, who made impressions of their finger nails for want of seals. We have also a facsimile of all that is left of the Behistun Inscription, a digested copy of the Chronological Canon with all the variant readings, and a few other Tablets.

Several of the historical documents I had seen and copied long ago, and passages taken from them are printed, with the usual comments, throughout the Dictionary; I was also furnished with most of the sheets of the recently published Volume, before the work

was issued ; but as the numerical order of the plates was not then determined, the references to their present position are necessarily imperfect.

The publication of Mr. G. Smith's *History of Assurbanipal*, in September last, has enabled me to make considerable additions to the Dictionary. The text of this book is mainly furnished by the Inscriptions of that monarch, printed in Sir H. C. Rawlinson's recently published Volume, in the preparation of which Mr. Smith has ably assisted ; that gentleman has turned his position in the British Museum to good account in making a further search through the thousands of Cuneiform fragments in its stores which had been less perfectly explored, and his patience has been rewarded by the recovery of many passages, and even of some complete Inscriptions. He has thus made additions to the history, aided in completing many mutilated passages, and what is of still more importance to the lexicographer, has frequently corrected such errors of copy as will inevitably be found in all first editions—errors most annoying to the student, and retarding the study of the language. The text is accompanied by an interlineary transliteration and a good close translation. Of course I dissent now and then from Mr. Smith's readings ; those who are engaged in tentative and consequently progressive studies are sure to differ occasionally, and will do so in minor points for many years to come, to their mutual improvement ; but I am fully sensible of having learnt much from his work, which he has very kindly communicated to me, sheet by sheet as soon as printed, with a view to my using it in the Dictionary.

I admit, with regret, that in my frequent reference to printed pages of the Dictionary, I have found, and am still finding, a great many errors ; these I correct whenever I have occasion to allude to them in subsequent pages, and I carefully enter them in my working copy, for use hereafter.

E. N.

M D

Characters arranged under letter M.

𐎠, **ma**. Sometimes 𐎡 in Sargon's Inscriptions.

𐎢, **mi**; "black," "night," "darkness."

𐎣, **me**; sometimes **sib**.

𐎤, **mu**; "year;" "name." 𐎥 and 𐎦, Sarg.

𐎧, **am**; "wild bull."

𐎨-𐎩, **im, yam**; "cardinal point," "wind."

𐎪𐎫, 𐎬𐎫, **um**; "a mother;" "to heap up."

𐎭, 𐎮, **mug, muk**.

𐎯-𐎰, **mud, mut**.

𐎱𐎲, **mah**; "large."

𐎳-𐎴, **muh**; "upon."

𐎵-𐎶, **mul**; "a star."

𐎷, **man, nls**; "a king;" "the sun."

𐎸, **mun**.

𐎹, **mar**.

𐎺, **mir**; "a crown;" 44 II. 31 c. p. 355.

𐎻-𐎼, 𐎽-𐎾, **marz**; "evil," "trouble."

𐎿, *mark of plural*; sometimes **mis**. Syl. 139.

𐏀, **mat, lat, sat**; **kur**; "country;" "hill."

𐏁, **mada**; "many;" sometimes *mark of plural*.

$$M(A)$$
[illegible]

Kummuhî illikuni itti ummanat Kummuhî ma kima subat lu usnail; *the
 soldiers of the Ahhe who to the deliverance and aid of the Comukki came,
 with the soldiers of the Comukki also, [or of the said Comukki], like rubbish
 I trod down.*—Tig. ii. 20.

We have the name of a Nebuchadnezzar in Synchr. ii, 6; it occurs again with *ma* in l. 8, where I translate it "the aforesaid Nebuchadnezzar."

The following bit is a triplet of similar construction:—

Assur-izir-pal sarru rabu sarru dannu sar kissati sar Assur
Pal Tiglat[ku]bar sarri rabi sarri danni sar kissati sar Assur
Pal Vul-anir sarri rabi sarri danni sar kissati sar Assur ma :

Sardanapalus, the great king, the mighty king, king of many, king of Assyria,
Son of Tiglath-Pileser, the great king, the mighty king, king of many,
king of Assyria,
Son of Pul, the great king, the mighty king, king of many, king of
Assyria also.—Sard. iii. 114.

An incomplete passage printed in p. 276, where **𐤀** occurs not sufficiently explained, may perhaps come under this head. I would read *Ana Shams dainai ziri bit dayan [ditar] nisi ma bit-su ina Babel-ti epus*; "to the sun the lofty ruler [here a line which I cannot read] the house of the ruler of men afuresaid, his house, in Babylon. I made."—E.L.H. iv. 31. *Dainai ziri* must have seemed to the writer so much like *dayan nisi* as to pass for an identical phrase. The line which I am unable to read is translated by Dr. Oppert "qui inspire à mon corps le sentiment de la justice."

¶ *It* follows a pronoun of the first person, expressed or implied; and may be the remains of an old demonstrative pronoun; see Additions, p. xii.

𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴, ina asariduti-ya-
ma; *in this my pre-eminence.*—Tig. iii. 92; p. 57.

See *garduti-ya-ma*, "this my power," Tig. ii. 96; iii. 7, in p. 193

M(A) ana
usmani-ya-ma atura [gurra] mittag; *to these my tents I returned to halt.*—
Sard. ii. 38.

See p. 152, where I transliterated the verbal monogram, and awkwardly connected *ma* with it; I believe the affirmative letters *a*, *u*, *i* never occur with such monograms, though, of course, they are duly supplied in Assyrian; in ii. 75, the is included with on the printed plate by a slip of the lithographer.

ana
usmani-ya-ma atura [gurra] mittag ultu [ta] usmani annite ma attuzir; *to these my tents I returned to halt, from these tents aforesaid I departed.*—
Sard. ii. 38.

The second *ma* in this extract comes under the preceding section.

In the following line "my" is denoted by the inherent vowel in :—

in
ina taluk garri-ma suatu; *in the course of this my expedition.*—Tig. v. 33.

Ma in *annima* (Sard. i. 69), *amma* (40 BM 50), "my own," *suma*, "this" (Tig. i. 89), may be the same demonstrative pronoun.

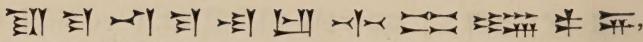
itti
itti musare siṭir sum-ka sukun; *thou, as I also, the performance of the writing of my name with the performance of the writing of thy name do thou place.*—Esar vi. 66. See p. 499.

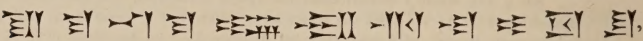
See *yatima* in pp. 469 and 508.

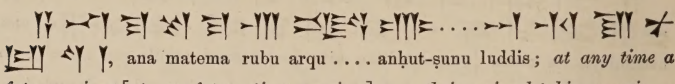
Ma is a suffix to some names of cities in Susiana. See Gatudu and Gatudu-ma, Dur-Amnani and Dur-Amnani-ma, Dur-undaṣi and Dur-undaṣi-ma, Qabrina and Qabrina-ma, printed in page 270.

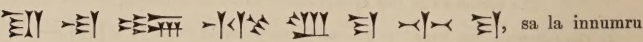
Ma appended to certain words gives them a general and indefinite meaning, such as "ever" gives in "whenever," "whatever," and the like; but it is connected with a larger class of words than in English; examples are *kalama*, "of all sorts," p. 674; *ullumma*, "that whatever it might be," p. 676; *panama*, "at any former time," p. 674; *mamma*, "whatsoever," p. 191 ("any one" at Behistun, lines 19, 21); *manama* or *mamma*, "at any past time;" *matima* or *matema*, "at any future time." I append examples of the words not inserted in the pages above indicated:—

mamma lá isqupu; *which among the kings my fathers before me (any one) ever had not planted.*—Tig. vii. 21.

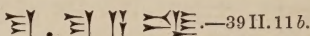
M(A)  sa manama la iptiqu sar pani; *which ever had not fashioned a former king.*—41 BM 22.

 sa manama sar mahri la ipusu; *which ever a former king had not made.*—E.I.H. vi. 24.

 ana matema rubu arqu . . . anhut-šunu luddis; *at any time a future prince [at any future time a prince] . . . their ruins let him repair.*—Tig. viii. 51.

 sa la innumru matima; *which not had been seen at any time.*—Sen. B. iv. 13 = 40 BM 47.

This last extract certainly refers to past time; I am not quite sure of the reading, which is that of my own copy of Sen. B. made from the slab in the British Museum; in Layard's copy, and in that of R.L. Vol. 3, instead of *innumru* we have *inikru*, which I do not understand. Perhaps I have defined the values of *manma*, *mamma*, &c., more nicely than correctly.

  .                        

M(i)

For examples of  see pp. 210-11 and 238-9;  is rare in the historical inscriptions. The word   almost certainly signifies "an eclipse" [celestial darkness], , usually put before the names of gods, being also used for the sun and planets. See *Atatû*, p. 59.

M(i) 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, la sutesuru
muze mie-sa; were not rectified the issues of its waters.—Birs i. 32.

𐎶𐎵
malak mie-su kima labirimma ana itee Bit-Saggaṭu ustetesir; the course of
its waters as of old to the walls of Bit-Saggaṭu I directed.—Nerig. ii. 4;
see ii. 25.

𐎶𐎵
𐎶𐎵
𐎶𐎵
supul mie beruti usarsid; its foundation opposite the stream in a depth of
clear waters I laid down.—Neb. Bab. ii. 19.

See Neb. Gr. i. 26. E.I.H. vi. 1; vii. 60, 61.

𐎶𐎵 𐎶𐎵 𐎶𐎵, 𐎶𐎵 𐎶𐎵, follows the 12th month.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, ina arḫi XII mie; in the month of
Adar the watery.—Sen. T. vi. 40. Botta 152, 23 = 167. 𐎶𐎵 𐎶𐎵 𐎶𐎵 in
Botta 37, 46.

This is only a guess, as with former published versions; but the 12th month
being nearly our February, the epithet "watery" seems applicable. Mr. Talbot
translated it "month of heat;" Dr. Oppert "mois de la bénédiction," "mensis
exauditionis," "mois heureux."

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, Mie-Turnat.—Sh. Ph. iv. 4.

Name of a city on the river Turnat, the Tornadotus of Pliny, which joins the
Tigris in lat. 34°. See *Ai-Turnat*, p. 2.

M(E) 𐎶𐎵, me, sib.

The following extracts shew that many values were attributed to this character,
but I do not know that I have met with any of them; possibly a reference to the
list might explain some of the passages which I have not understood. *Isib* in Syl. 138
confirms the value *sib* :—

𐎶𐎵 𐎶𐎵 𐎶𐎵 . 𐎶𐎵 . 𐎶𐎵 𐎶𐎵 — Syl. 135. qulu, voice?
𐎶𐎵 𐎶𐎵 𐎶𐎵 . 𐎶𐎵 . 𐎶𐎵 𐎶𐎵 𐎶𐎵 „ 136. qálu.
𐎶𐎵 𐎶𐎵 𐎶𐎵 . 𐎶𐎵 . 𐎶𐎵 𐎶𐎵 „ 137. parzu, chief.
𐎶𐎵 𐎶𐎵 𐎶𐎵 . 𐎶𐎵 . 𐎶𐎵 𐎶𐎵 𐎶𐎵 „ 138. ramku.
𐎶𐎵 𐎶𐎵 𐎶𐎵 . 𐎶𐎵 . 𐎶𐎵 𐎶𐎵 (𐎶𐎵) „ 291. tahazû, fight.
𐎶𐎵 𐎶𐎵 𐎶𐎵 . 𐎶𐎵 . 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 — Syl. 561.
giltanû, drop.

... 𐎶𐎵 𐎠𐏁 𐎡𐏁 𐎧𐏁 𐎥𐏁 𐎦𐏁 𐎨𐏁 𐎩𐏁 𐎪𐏁 𐎫𐏁 𐎬𐏁 𐎭𐏁 𐎮𐏁 𐎯𐏁 𐎰𐏁 𐎱𐏁 𐎲𐏁 𐎳𐏁 𐎴𐏁 𐎵𐏁 𐎶𐏁 𐎷𐏁 𐎸𐏁 𐎹𐏁 𐎺𐏁 𐎻𐏁 𐎼𐏁 𐎽𐏁 𐎾𐏁 𐎿𐏁 𐐀𐏁 𐐁𐏁 𐐂𐏁 𐐃𐏁 𐐄𐏁 𐐅𐏁 𐐆𐏁 𐐇𐏁 𐐈𐏁 𐐉𐏁 𐐊𐏁 𐐋𐏁 𐐌𐏁 𐐍𐏁 𐐎𐏁 𐐏𐏁 𐐐𐏁 𐐑𐏁 𐐒𐏁 𐐓𐏁 𐐔𐏁 𐐕𐏁 𐐖𐏁 𐐗𐏁 𐐘𐏁 𐐙𐏁 𐐚𐏁 𐐛𐏁 𐐜𐏁 𐐝𐏁 𐐞𐏁 𐐟𐏁 𐐠𐏁 𐐡𐏁 𐐢𐏁 𐐣𐏁 𐐤𐏁 𐐥𐏁 𐐦𐏁 𐐧𐏁 𐐨𐏁 𐐩𐏁 𐐪𐏁 𐐫𐏁 𐐬𐏁 𐐭𐏁 𐐮𐏁 𐐯𐏁 𐐰𐏁 𐐱𐏁 𐐲𐏁 𐐳𐏁 𐐴𐏁 𐐵𐏁 𐐶𐏁 𐐷𐏁 𐐸𐏁 𐐹𐏁 𐐺𐏁 𐐻𐏁 𐐼𐏁 𐐽𐏁 𐐾𐏁 𐐿𐏁 𐑀𐏁 𐑁𐏁 𐑂𐏁 𐑃𐏁 𐑄𐏁 𐑅𐏁 𐑆𐏁 𐑇𐏁 𐑈𐏁 𐑉𐏁 𐑊𐏁 𐑋𐏁 𐑌𐏁 𐑍𐏁 𐑎𐏁 𐑏𐏁 𐑐𐏁 𐑑𐏁 𐑒𐏁 𐑓𐏁 𐑔𐏁 𐑕𐏁 𐑖𐏁 𐑗𐏁 𐑘𐏁 𐑙𐏁 𐑚𐏁 𐑛𐏁 𐑜𐏁 𐑝𐏁 𐑞𐏁 𐑟𐏁 𐑠𐏁 𐑡𐏁 𐑢𐏁 𐑣𐏁 𐑤𐏁 𐑥𐏁 𐑦𐏁 𐑧𐏁 𐑨𐏁 𐑩𐏁 𐑪𐏁 𐑫𐏁 𐑬𐏁 𐑭𐏁 𐑮𐏁 𐑯𐏁 𐑰𐏁 𐑱𐏁 𐑲𐏁 𐑳𐏁 𐑴𐏁 𐑵𐏁 𐑶𐏁 𐑷𐏁 𐑸𐏁 𐑹𐏁 𐑺𐏁 𐑻𐏁 𐑼𐏁 𐑽𐏁 𐑾𐏁 𐑿𐏁 𐒀𐏁 𐒁𐏁 𐒂𐏁 𐒃𐏁 𐒄𐏁 𐒅𐏁 𐒆𐏁 𐒇𐏁 𐒈𐏁 𐒉𐏁 𐒊𐏁 𐒋𐏁 𐒌𐏁 𐒍𐏁 𐒎𐏁 𐒏𐏁 𐒐𐏁 𐒑𐏁 𐒒𐏁 𐒓𐏁 𐒔𐏁 𐒕𐏁 𐒖𐏁 𐒗𐏁 𐒘𐏁 𐒙𐏁 𐒚𐏁 𐒛𐏁 𐒜𐏁 𐒝𐏁 𐒞𐏁 𐒟𐏁 𐒠𐏁 𐒡𐏁 𐒢𐏁 𐒣𐏁 𐒤𐏁 𐒥𐏁 𐒦𐏁 𐒧𐏁 𐒨𐏁 𐒩𐏁 𐒪𐏁 𐒫𐏁 𐒬𐏁 𐒭𐏁 𐒮𐏁 𐒯𐏁 𐒰𐏁 𐒱𐏁 𐒲𐏁 𐒳𐏁 𐒴𐏁 𐒵𐏁 𐒶𐏁 𐒷𐏁 𐒸𐏁 𐒹𐏁 𐒺𐏁 𐒻𐏁 𐒼𐏁 𐒽𐏁 𐒾𐏁 𐒿𐏁 𐓀𐏁 𐓁𐏁 𐓂𐏁 𐓃𐏁 𐓄𐏁 𐓅𐏁 𐓆𐏁 𐓇𐏁 𐓈𐏁 𐓉𐏁 𐓊𐏁 𐓋𐏁 𐓌𐏁 𐓍𐏁 𐓎𐏁 𐓏𐏁 𐓐𐏁 𐓑𐏁 𐓒𐏁 𐓓𐏁 𐓔𐏁 𐓕𐏁 𐓖𐏁 𐓗𐏁 𐓘𐏁 𐓙𐏁 𐓚𐏁 𐓛𐏁 𐓜𐏁 𐓝𐏁 𐓞𐏁 𐓟𐏁 𐓠𐏁 𐓡𐏁 𐓢𐏁 𐓣𐏁 𐓤𐏁 𐓥𐏁 𐓦𐏁 𐓧𐏁 𐓨𐏁 𐓩𐏁 𐓪𐏁 𐓫𐏁 𐓬𐏁 𐓭𐏁 𐓮𐏁 𐓯𐏁 𐓰𐏁 𐓱𐏁 𐓲𐏁 𐓳𐏁 𐓴𐏁 𐓵𐏁 𐓶𐏁 𐓷𐏁 𐓸𐏁 𐓹𐏁 𐓺𐏁 𐓻𐏁 𐓼𐏁 𐓽𐏁 𐓾𐏁 𐓿𐏁 𐔀𐏁 𐔁𐏁 𐔂𐏁 𐔃𐏁 𐔄𐏁 𐔅𐏁 𐔆𐏁 𐔇𐏁 𐔈𐏁 𐔉𐏁 𐔊𐏁 𐔋𐏁 𐔌𐏁 𐔍𐏁 𐔎𐏁 𐔏𐏁 𐔐𐏁 𐔑𐏁 𐔒𐏁 𐔓𐏁 𐔔𐏁 𐔕𐏁 𐔖𐏁 𐔗𐏁 𐔘𐏁 𐔙𐏁 𐔚𐏁 𐔛𐏁 𐔜𐏁 𐔝𐏁 𐔞𐏁 𐔟𐏁 𐔠𐏁 𐔡𐏁 𐔢𐏁 𐔣𐏁 𐔤𐏁 𐔥𐏁 𐔦𐏁 𐔧𐏁 𐔨𐏁 𐔩𐏁 𐔪𐏁 𐔫𐏁 𐔬𐏁 𐔭𐏁 𐔮𐏁 𐔯𐏁 𐔰𐏁 𐔱𐏁 𐔲𐏁 𐔳𐏁 𐔴𐏁 𐔵𐏁 𐔶𐏁 𐔷𐏁 𐔸𐏁 𐔹𐏁 𐔺𐏁 𐔻𐏁 𐔼𐏁 𐔽𐏁 𐔾𐏁 𐔿𐏁 𐕀𐏁 𐕁𐏁 𐕂𐏁 𐕃𐏁 𐕄𐏁 𐕅𐏁 𐕆𐏁 𐕇𐏁 𐕈𐏁 𐕉𐏁 𐕊𐏁 𐕋𐏁 𐕌𐏁 𐕍𐏁 𐕎𐏁 𐕏𐏁 𐕐𐏁 𐕑𐏁 𐕒𐏁 𐕓𐏁 𐕔𐏁 𐕕𐏁 𐕖𐏁 𐕗𐏁 𐕘𐏁 𐕙𐏁 𐕚𐏁 𐕛𐏁 𐕜𐏁 𐕝𐏁 𐕞𐏁 𐕟𐏁 𐕠𐏁 𐕡𐏁 𐕢𐏁 𐕣𐏁 𐕤𐏁 𐕥𐏁 𐕦𐏁 𐕧𐏁 𐕨𐏁 𐕩𐏁 𐕪𐏁 𐕫𐏁 𐕬𐏁 𐕭𐏁 𐕮𐏁 𐕯𐏁 𐕰𐏁 𐕱𐏁 𐕲𐏁 𐕳𐏁 𐕴𐏁 𐕵𐏁 𐕶𐏁 𐕷𐏁 𐕸𐏁 𐕹𐏁 𐕺𐏁 𐕻𐏁 𐕼𐏁 𐕽𐏁 𐕾𐏁 𐕿𐏁 𐖀𐏁 𐖁𐏁 𐖂𐏁 𐖃𐏁 𐖄𐏁 𐖅𐏁 𐖆𐏁 𐖇𐏁 𐖈𐏁 𐖉𐏁 𐖊𐏁 𐖋𐏁 𐖌𐏁 𐖍𐏁 𐖎𐏁 𐖏𐏁 𐖐𐏁 𐖑𐏁 𐖒𐏁 𐖓𐏁 𐖔𐏁 𐖕𐏁 𐖖𐏁 𐖗𐏁 𐖘𐏁 𐖙𐏁 𐖚𐏁 𐖛𐏁 𐖜𐏁 𐖝𐏁 𐖞𐏁 𐖟𐏁 𐖠𐏁 𐖡𐏁 𐖢𐏁 𐖣𐏁 𐖤𐏁 𐖥𐏁 𐖦𐏁 𐖧𐏁 𐖨

ina 190 tipki ullá rise-su; by one hundred and ninety courses I raised its head.—39 BM 18.

𠂇, made up of 𠂇 "ten," and 𠂇 "a hundred," represents "a thousand."

𐤙𐤙𐤙 𐤕𐤔𐤕 𐤕, *six hundred and forty-one*.—Tig. vii. 64.

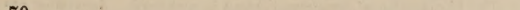
𐎧𐎢𐏁𐎠 . 𐎡𐎹𐎶𐎵𐎥𐎺𐎠 , ki-me-ta = itti-ni ; *with us.*—
II 45 b.


 abut ziru-ni sarri-sunu; *from of old our family (are) their kings.*—Beh. 3.

Name:—

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
𐎶𐎵 𐎶𐎵 𐎶𐎵, sa Asur sum-su [mu-su] ana daris isquru; *whom*
Assur his name for ever hath sent forth.—Fig. i. 38.

𐎶𐎵 I 𐎲𐎠𐏀𐎧𐎺𐎠𐏁𐎢𐏁 𐎡𐏁𐎥𐎴𐎧𐎪𐎠𐏁 𐎤𐎣𐎶𐎵𐎫𐎠𐏁 𐎤𐎣𐎶𐎵𐎫𐎠𐏁
𐎤𐎣𐎶𐎵𐎫𐎠𐏁 𐎤𐎣𐎶𐎵𐎫𐎠𐏁 𐎤𐎣𐎶𐎵𐎫𐎠𐏁 𐎤𐎣𐎶𐎵𐎫𐎠𐏁 𐎤𐎣𐎶𐎵𐎫𐎠𐏁 𐎤𐎣𐎶𐎵𐎫𐎠𐏁
𐎤𐎣𐎶𐎵𐎫𐎠𐏁 𐎤𐎣𐎶𐎵𐎫𐎠𐏁, mu-su mahrá unakkar ma Kar-Sin-aḫi-irba [šu] attabi
nibit-šu; *its former name I abolished, and Kar-Sennacherib I called its*
name.—Sen. T. ii. 25.


 sa mu saṭra ipasiṭu ma mu-su isaṭaru; *he who*
. . . . the written (name) shall take away, and his (own) name shall write.—
 Tig. viii. 70.

(A)M

"the reems and the gate-posts;" in line 48 we have *rimu* in E.I.H., and in Porter     might support this version. The Heb.  is translated "unicorn" in our version, but commentators generally consider the "wild ox" or "buffalo" to be the meaning. I fear my own practice has been variable. As a powerful beast is generally implied, we cannot admit "the white doe" of Goliath.

The plural is made by   in E.I.H. vi. 16, and Neb. Gr. i. 44.

¶ We have    , "*am* of copper," received among other articles of tribute, in Sard. ii. 66, 92; possibly the name of some weight, or perhaps, as other articles of copper are included among the tributes, a figure formed of metal may be intended.

¶  , *se-am*; *Wheat*.

   (v.    )      (v.      )
se-ami (v. *se-umi*) *u se-innu* in *Tusha adbuk*; *wheat and barley in Tusha I accumulated*.—Sard. ii. 117.

am  , *im*; *Wind*; *Cardinal Point*.

                 
                  
gimri mati-su rapasti kima im kabtu azhub; *the whole of his broad lands like a vehement wind I swept*.—Sen. Gr. 29. Sen. T. ii. 11.

                 
                  
qutur nakvuti-sunu kima im-kab kabti pan shame rapsuti usakti; *the smoke of their burnings like a heavy cloud the face of the broad heavens covered*.—Sen. T. iv. 68; see v. 45.

We may, perhaps consider *im-kab* here to be a compound word.

                 
                  
                  
                  
                  
                  
ina pale-a Marduk ana bit suati (i)rtasu şalimu im arba usatba-mma epiri [isi] kirbi-su işşuḥ ma innamra uzurāti; *in my days (when) Merodach to that house permitted restoration, four winds he sent forth and the dust [rubbish] in it removed, and the basements were seen*.—Senk. Cyl. i. 20.

(1)M

𐎶 𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
 𐎶 𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶, ina resi va arkate ina
 zili kilallan mihr̄it 4 imi 8 babi rabi apte; *in front and back, in the sides*
throughout, opposite the four winds (or cardinal points), eight great gates I
opened.—Botta 27, 56; 45, 81. Sarg. 56.

There are several copies of this in Botta's great work; in some the 𐎶𐎵𐎶
 is omitted, and in Sarg. 56 we have 𐎶𐎵 only, an obvious error. In Sarg. 56
 "eight" winds are mentioned, but in all the others examined I find four.

𐎶𐎵𐎶, as a determinative of the four cardinal points, occurs in the barrel inscription of
 Sargon and elsewhere:—

𐎶𐎵𐎶 𐎶𐎵𐎶, *east.*—Sarg. 57. 1 Mich. i. 5.

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶, *north.*—Sarg. 58. 1 Mich. i. 9. Esar ii. 32.

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶, *west.*—Sarg. 59. 1 Mich. i. 7.

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶, Sarg. 60; Sh. Ph. i. 9, 25; and 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶,
south.—Sard. i. 5. 1 Mich. i. 11.

These are also found in the Accadian column of 29 II. 1, 2, 3, 4d, with the
 Assyrian equivalents in the opposite column.

𐎶𐎵𐎶, *im*; *If.* Heb. 𐤇𐤍.

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶, *im*
matima ina arki yommi; *if at any time in after days.*—1 Mich. ii. 1.

In 3 Mich. iii. 1 we find 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶,
ina arkati yommi; in 2 Mich. i. 33, *matima ina arqa yommi* without *im*. I do not
 remember *im* with this value in any inscription but those here set down.

Dr. Oppert, in the Supplement to his *Commentaire Philologique* (Journ. Asiatique, 1863, p. 281)
 refers to 14BM14 for evidence of the value of 𐎶𐎵𐎶 as the Accadian equivalent of
ramani, which he had ingeniously discovered to signify "one's self;" but the passage
 which narrates the events of the 6th year of Shalmaneser is dreadfully mutilated. The
 details of this year contained in the recently found Monolith of Shalmaneser, combined
 with the equivalence of the Accad 𐎶𐎵𐎶 𐎶𐎵𐎶 and the Assyrian *ramani*, shewn in
 two lines of a bilingual slab 15 II. 31a and 45b, confirm the value attributed to the word
 by Dr. Oppert.

𐎶𐎵𐎶, *se-im*; *Wheat.* See 𐎶𐎵𐎶, p. 720.

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 (v. 𐎶𐎵𐎶 𐎶𐎵𐎶)
 𐎶𐎵𐎶 (𐎶𐎵𐎶) 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶, tapka sa se-imi ana sa abi-ya lu
 uttir (v. utir) lu adbuk; *storage of wheat (additional) to what my father*
had done, I accumulated.—Tig. vi. 103.

(i)M →| .  , *Yav, Vul, Yem, Iv, Iva, Ao, Ilu, Hou.*

This god has been called by the various names given above, and Assyrian students are still undecided which should be preferred. I have taken *Yav*, but without preference. He appears to have been the god of the air, or ruler of storms.

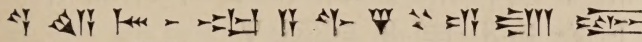
→|                 ,
Yav ursanu rahiz kiprat aibi; Yav the chief, inundator of the lands of enemies.—Tig. i. 9.

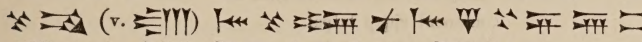
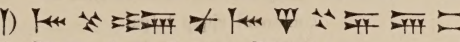
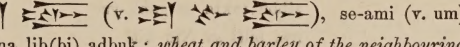
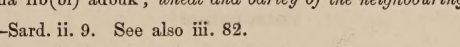
In proper names →|   varies with < without →|; compare
| →|  <| →|   (Sh. Ph. i. 26) and | →|  <| < (3 Pul 9),
"Shamas Phul;" also | →|    (2 Pul 8) and | <   (1 Pul 1), "Pul."

(U)M                  , um, c. ummu, n. umma, ac. a Mother.
Arab. ^{أم}م. Monog. .

|                 

(v)M , a verbal monogram, interchanging with *dabaq*, "to accumulate," "to store," "to heap up:"—

 (v.   ), *ummanāti* [zabi madi] ina kápi sa sade adbuk ;
soldiers many in the hollows of the mountains I heaped up.—Sard. ii. 42.

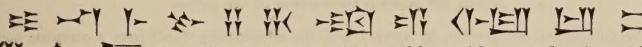
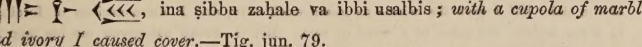
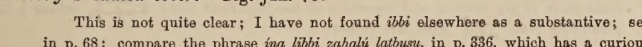
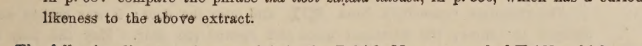
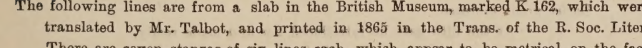
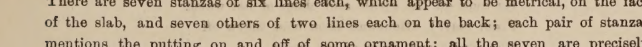
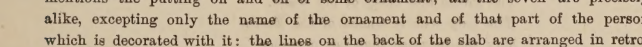
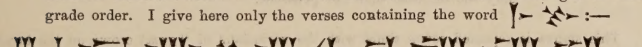
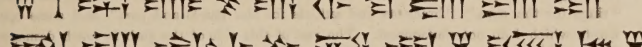
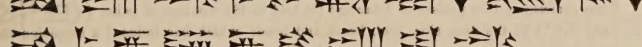
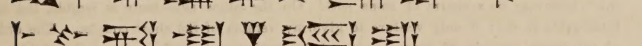
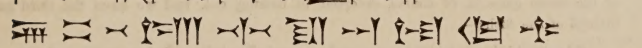
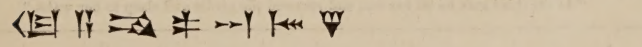
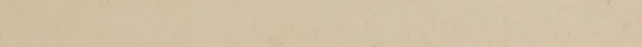
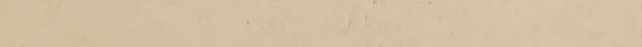
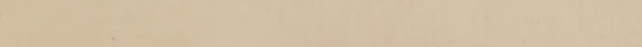
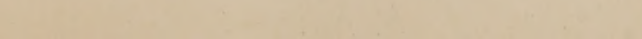
 (v.   )    (v.   ), *se-ami* (v. um)
se-innui sa mati nirbi ina lib(bi) adbuk ; wheat and barley of the neighbouring country in it I stored.—Sard. ii. 9. See also iii. 82.

¶  , *se-um ; Wheat.* See  and , pp. 720, 721.

Varies with  in Sard. ii. 9 and 117. It appears that the word took all three vowels indiscriminately. I find  , *se-pad*, translated "rice;" if the attribution of this name have any authority beyond the resemblance of the Malay word *paddy*, adopted in India for "rice in the husk," it would be evidence of an early commercial intercourse between Assyria and the far east.

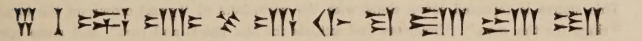
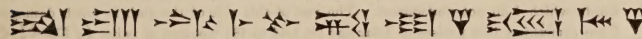
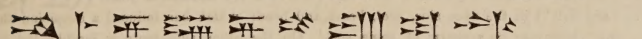
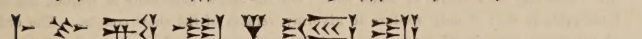
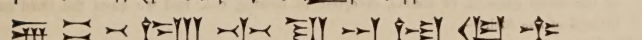
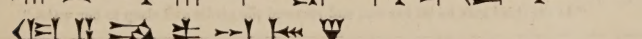
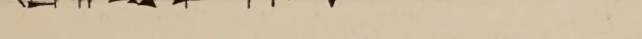
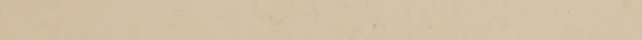
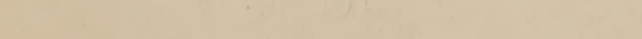
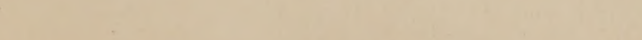
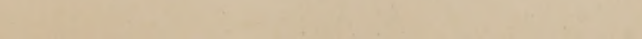
MB  , *šibbu ; an Arch or Cupola ; a Girdle.*

Something to go round; the Heb. סבב.

This is not quite clear; I have not found *ibbi* elsewhere as a substantive; see in p. 68: compare the phrase *ina libbi zahabú labusu*, in p. 336, which has a curious likeness to the above extract.

The following lines are from a slab in the British Museum, marked K 162, which were translated by Mr. Talbot, and printed in 1865 in the *Trans. of the R. Soc. Liter.* There are seven stanzas of six lines each, which appear to be metrical, on the face of the slab, and seven others of two lines each on the back; each pair of stanzas mentions the putting on and off of some ornament; all the seven are precisely alike, excepting only the name of the ornament and of that part of the person which is decorated with it: the lines on the back of the slab are arranged in retrograde order. I give here only the verses containing the word  :—

MB On the back are the following:—












hansu bab userib-si ma umtaḏi
ittapal ṣibbu taktu sa gabli-sa
ammeni niqap tatpal
ṣibbu taktu sa gabli-ya
irbi bilti sa Nin kiti
kiham pani-sa
salsa bab useḏi-si ma uttir-si
sibbu taktu sa gabli-sa

The following is Mr. Talbot's translation:—

The fifth time I deprived her of an ornament came off the precious *mibu* stones of her girdle; the right hand of the priest replaced those precious *mibu* stones on my girdle; Swear by the deity of the Queen of the Earth to restore again her jewels.

The third time I took off one of her ornaments, it was the precious *mibu* stones of her girdle.

The following is my version, to which I add the introductory words from a complete copy of the slab; but I give the whole as guess-work only, and I am conscious of forcing, in some degree, the value of a word or two. Mr. G. Smith has given me his help in some parts of my version, and especially in the important word , which I had previously read  with Mr. Talbot:—

Go attendant (eunuch(?), from **נקה**) and open the door; it was broken and decayed as before; the attendant went and opened the door. May the lady of Cutha grant increase.

“ At the fifth gate he introduced her and made ready,
He took off the girdle and clasp of her waist.
From me(?), attendant, thou hast taken off
The girdle and clasp of my waist.
The lady who is Queen of the Earth
May she increase thus her presence.”

This stanza is repeated seven times with the variations of "great crown on the head," "rings for the ears," "bracelets and anklets for the hands and feet," and some other words which I do not understand. The rest of this side of the slab is much damaged; I see something like praises of Istar and (in l. 44 to 48) mention of pains (, "any evil") in the eyes, side, feet, heart, and head; which has induced a suspicion that the whole may be a charm of some sort. On the other side more is legible, but not intelligible to me; I only venture to give my version of the short couplet. The order of the seven gates is, of course, reversed in coming out, and we have the third gate instead of the fifth:—

"At the third gate he let her out, and restored the girdle and clasp to her waist."

Perhaps we may also compare the Arabic شاف, "to polish," or "sharpen."

sú kizu-su ina rum an-bar
sippi-sunu uptatehu ahai ; he (and) his sword-bearer with their sharp swords
of iron cut open each other.—Assur b.p. vii. 58.

rumi sippi ħuraṣi kašpi sa gabli-sunu ekim; *the sharp swords*
of gold (and) silver of their battles (or which belonged to them), I seized.—
Sen. T. vi. 5.

MBZ 𐎠𐎢𐎡𐎠 𐎠𐎢𐎡𐎠 𐎠𐎢𐎡𐎠 𐎠𐎢𐎡𐎠 𐎠𐎢𐎡𐎠, dubbuṣṣú [dubbut-sú].

𠄎 is obviously put for 𠄎, *dub.* See 𠄎 𠄎 𠄎 𠄎, p. 216.

𐎶𐎵𐎶𐎵 | 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵 | 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵, aḥ-su dubbut-sú ina kussi-su [iz-guza]
usib-su; *his brother by adoption(?) on his throne I seated him.*—Sen. T. v. 4.

MBL 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿.—Syl. 169.

יִיבִילּוּת, şibbiluta; *Fortitude*. Heb. סִבֵּל.

ina sukin iz-kuti-ya izzute sa Assur bilu danana va şibbilluta isruka; *in the firmness of my strong servants (upon) whom the lord Assur hath conferred vigour and fortitude.*—Tig. ii. 64.

MBN 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒𐾓𐾔𐾕𐾖𐾗𐾘𐾙𐾚𐾛𐾜𐾝𐾞

MBT

𐎶𐎵𐎶𐎵 𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶
𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶 (𐎶𐎶𐎶) 𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶
𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, arkinu sarri annuti mala apkidu ina adi-ya
ihṭu la izzuru mabat ili rabbi; afterwards those kings, whomsoever I had
appointed, in allegiance to me they sinned, (and) did not maintain the service
of the great gods.—Assur b.p. i. 124. See also ii. 21; viii. 62.

MG

𐎶 𐎶𐎶𐎶𐎶 . 𐎶𐎶 . 𐎶𐎶𐎶𐎶 𐎶𐎶.—Syl. 161.

𐎶𐎶 𐎶𐎶𐎶𐎶, miga; *Sunset*. Accadian.

𐎶𐎶 (𐎶𐎶 𐎶𐎶𐎶𐎶) 𐎶𐎶𐎶 . 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶.—39 II. 18c.

This extract shews that 𐎶𐎶𐎶𐎶, *miga*, glossed 𐎶𐎶𐎶𐎶, *kuga*, signifies *erib shamsi*, "the setting of the sun." I had lost the reference to this passage when I printed *kuga*, in p. 531. The word is a compound of *mi*, "darkness" (p. 714), and *ga*, the Accadian adjectival suffix; see p. 156.

MGG 𐎶𐎶 . 𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, Magganubba.—Sarg. 34.

Name of the town which Sargon enlarged and called Dur-Sargina; now *Khursabad*.

MGD 𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶, Magdubi.—Obel. 163.

Name of a petty ruler of the Malḫiṣai, apparently a Kurdish tribe, or perhaps Armenian.

𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, Megdiara.—Sh. Ph. ii. 24, 38.

Name of the father of Sarḫina, a petty king of the Nairi, tributary to Shamas Phul.

MGK 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, 𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶, makkur, c. makkuru, n.
Merchandise. Heb. מִכָּר.

𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 (𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶) 𐎶𐎶 𐎶𐎶
𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶
𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, busa-sunu ina kirbi unakkimu ugarinu
makkur-sun; their spoils within they deposited, (and there) they accumulated
their merchandise.—E.I.H. vii. 22.

The variant is from Kerr Porter's transcript.

MD

(𐤀𐤍𐤁) 𐤏𐤕𐤍 𐤍𐤏𐤍 𐤀 𐤏 𐤍 𐤍 𐤏𐤍 𐤏 𐤏𐤍, dikta-sunu
mattu aduk; *their soldiery much I slew.*—Tig. jun. 33.

Same with 𐤍 𐤏𐤍 𐤏𐤍 in Sard. iii. 98.

𐤏𐤍𐤏 𐤏𐤍 𐤍 𐤏 𐤍 𐤏 𐤏 𐤏 𐤏 𐤏𐤍 𐤏𐤍,
uqu mádu lapani-su iptaluh; *much people from him feared.*—Beh. 20.

𐤏 𐤏𐤍𐤏 𐤀 𐤏 𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍
𐤏𐤍 𐤏, saga-sunu mahatti(?) sallatis amnu; *their spoil much as plunder
I accounted.*—Botta 148, 4 = 76.

𐤍 𐤏𐤍 𐤏, mahdū; var. 𐤏𐤍, *much.*—Sard. ii. 64. See p. 388-9.

Mahdi, madut, m., madet, f.; *Many*:—

𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤍 𐤏 𐤏𐤍 𐤏𐤍
𐤏𐤍 𐤏𐤍 𐤏 𐤍 𐤏 𐤏 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍
𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤍 𐤏, ina gipis ummani-su mahdi ittagil ma ana
epis gabli taḥazi ana gab-ya itbá; *in the power of his many soldiers he
trusted, and to the making of fight and battle to my back (presence?) he
came.*—Obel. 144.

𐤏𐤍 𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍
𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍
𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍, kima tibud aribi mahdi sa pan matti mitharis
ana epis dukmati tebúni; *like a plague of many locusts, which upon the
lands rapaciously to do damage came.*—Sen. T. v. 43.

𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍
𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍
𐤏𐤍 𐤏𐤍, ḥirat-šu [sal-nin-šu] istu [ta] nudni-sa mádi tur-sali nis
rabi-su ta nudni-sina mádi amḥar; *his wife, from her large donations, the
daughters of his chiefs from their large donations, I received.*—Sard. ii. 124-5.

I understand this to mean "I levied large donations from his wife, and from
the daughters of his chiefs," probably by way of ransom. See the following
extract:—

𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍
𐤏𐤍 𐤏𐤍, binat-šu [sal-tur-šu] isu nuduni-sa mahdi amḥar; *his daughter
from her large donations I received.*—New Div. i. 41.

I take *ḥirat* from Dr. Oppert. I do not know any authority for reading *sal-nin*
"a wife," but it is very probable.

MD Madis, mahdis; *Greatly*:—

𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵
ina simas kinte mahdis nuṣuqu; *for the service of the families they greatly*
were elevated.—Tig. vii. 95.

𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵
𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵
𐎠𐎢𐎵 𐎠𐎢𐎵 (v. 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵) 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵
𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵
(v. 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵) 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵, 50 murani urmaḥi lu
assá ina Kalḥi u hekalī mati-ya ina bit ezir (v. eṣir) lu addi-sunu murani-sunu
ana mahdis usalidi; *fifty young of lions I brought, in Calah and the palaces*
of my land in enclosed houses I placed them, (and) their young in large
numbers I bred [caused breed].—44 BM 17.

I am not quite sure of the value attributed to *murani*, but think it probable. See
also New Div. i. 4; Esar vi. 18. In the variant 𐎠𐎢𐎵 is printed instead of 𐎠𐎢𐎵.

𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵
𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵
𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵, hekal ṣirtu ipsit Assur-ki sa
eli maḥriti mahdis suturat rabata . . . usepis; *a lofty palace, work of Assyria,*
which above the former greatly exceeded [or replaced] in magnitude I
caused build.—Sen. T. vi. 44.

In the parallel passage of Nebi Yunus, l. 65, we have 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵
𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵, *mahdis sutura raba ra ṣarḥa*, "greatly exceeded
[replaced] in magnitude and luxury."

𐎠𐎢𐎵 𐎠𐎢𐎵, medi; *Prostration*. Heb. מַעַד.

𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵
𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵
𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵
𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵
𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵
ukin ṣitti turi Babel-ki Tiggaba-ki Sippara-ki sa ina medi sakbiti va nibriti
kansetāni remu arsi-sunuti ziti-sunu akbi kirib Babel-ki usesib-sunuti; *I*
raised up the inferior people of Babylon, Cutha, and Sippara, who in

MD *prostration, homage, and affliction had submitted; mercy I granted them, their lives I promised them, in Babylon I seated them.*—Assur b.p. v. 28.

Kanšetūni is a very irregular form, not to say impossible.

Since writing the above, my attention has been called to iv. 121, in the same inscription, where we have 𐎶 𐎶 𐎶𐎶𐎶 𐎶 𐎶𐎶 , *isetūni*, “they had succumbed” or “bowed.” I have no doubt that this is the correct word here; copyists very easily confound 𐎶 and 𐎶𐎶 .

MUD 𐎶 𐎶𐎶𐎶 𐎶 , *mudá*, Accad. *Renowned Chief*.

I think this must be nearly the meaning; see *mu*, “a name,” with the suffix *da*, as in *buda*, “length,” p. 63. It is certainly Accadian, like so many royal epithets.

$\text{𐎶 𐎶𐎶𐎶 𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶𐎶}$, *mudá emga*; *glorious chief*.—Birs i. 4.

Epithet of Nebuchadnezzar. See *ga*, in p. 156.

𐎶 𐎶 𐎶𐎶 𐎶𐎶𐎶 , 𐎶 𐎶𐎶𐎶 𐎶𐎶 , 𐎶 𐎶𐎶 𐎶𐎶 , 𐎶 𐎶𐎶 𐎶𐎶𐎶 ,
mudú, mude, sing., mudut, muduti, pl. Skilful, Intelligent, Prudent.
 Heb. מִדּוּת . See Talbot's Glossary, No. 187.

𐎶𐎶𐎶 𐎶𐎶 𐎶 𐎶𐎶 𐎶𐎶𐎶 , *irsu mudú; leader skilful*.—43 BM 3.
 Epithet of Sardanapalus.

𐎶𐎶𐎶 𐎶𐎶 𐎶 𐎶𐎶𐎶 𐎶𐎶 , *irsu mude*.—Sh. Ph. ii. 18. Epithet of a warrior.

$\text{𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶}$, *mude sipri kalama*;
skilful in fine works of all kinds.—41 BM 21 = Sen. B. iv. 20. See p. 558.

$\text{𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶}$
 $\text{𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶}$, *yati asru saḥtu*
sa palāḥa ili mudú eptik; now a place sacrificial, of worship of the gods,
skilful I fashioned.—Nerig. i. 25.

See a somewhat different version in p. 469, where *sa* was inadvertently omitted before *palāḥa*.

$\text{𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶}$
 $\text{𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶}$
 $\text{𐎶𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶}$, *usarmá kirib-su turi*
Assur-ki mudut hini kalama ana suhuzzi bitti ḥattu il va sar; I raised
up in it youths of Assyria, for causing (them) to hold houses and to fear god
and king.—Botta 39, 88; 43, 107. See the note on this in p. 559.

MuD

𐎶𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶
𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶
𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶
iz-qiras mate muduti ana multauti biluti-ya naklis usepis; a palace of fine
stone and pine-wood * * for the exaltation of my power artistically I caused
build.—Esar v. 48.

Mr. Talbot renders *mate muduti* "of immense size;" Dr. Oppert merely translates the words. I am unable to translate the phrase; *mate* is not clear on the prism.

iMD

𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, Accad. *Bright as the Day*.

This must be very nearly the value of the Accad words; see 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 equivalent to *nahid* in the name of Nabonidus, and 𐎶𐎶 in p. 210. I do not know how it should be sounded, but have written *im-tū*, the most usual values of the separate characters.

𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶
𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶
𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶
sallaru-ssu hurazu russá kima im-tū va agu aben zamāt va aben izzir rabi
* * usalbis; its interior (with) beaten gold like the splendour of the sun,
and the crown with lapis lazuli [beautiful stone, p. 356] and alabaster(?) * *
I covered.—E.I.H. ii. 48.

I do not know either the pronunciation or meaning of 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶.

𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶
𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶
𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶
urmaḥi sedi lamaṣṣi niribi usazbit ma ana taprâte usazziz ilui im-tū abn
paruti ina kita-sunu azli; lions and sacred figures . . . the adjoining place
I made occupy, and for admiration I caused put up; columns of brilliant
polished stone under them I laid down.—Tig. jun. 80.

I find 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 made equivalent to 𐎶𐎶𐎶𐎶 in 17 IL.33 a, but 𐎶𐎶𐎶𐎶 is put in the Assyrian column; moreover it is placed in exactly the same category and with the same epithets as "face," "eye," "mouth," and "tongue;" and cannot be connected with the 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 of the foregoing passages.

𠂔𠂔 𠂔𠂔. 𠂔𠂔𠂔. 𠂔𠂔𠂔.—Syl. 337.

See p. 29 for varieties of form of the monogram, and for its value as found in the inscriptions. The Assyrian explanation of the syllabary extracts printed there may be rendered "enlarged," No. 337; "elevated," No. 336; and "who is proud in arms," No. 583.

𐎶𐎵 𐎶𐎶𐎶 𐎶𐎶𐎶 (v. 𐎶𐎶) 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶
 𐎶𐎶𐎶 (𐎶𐎶𐎶𐎶) 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶, Istar nin (v. bilat) ramu sitti-ya
 lu tamgur-ani; *Istar the lady, who elevates my feet, she hath favoured me.*—
 Sard. i. 37. See 43BM7, 44BM22.

    , muddis; *Repairer, Restorer.*

Participle of a verb frequently occurring under the forms *luddis*, *uddis*, &c. I do not know any Semitic analogy.

𐎧𐎠𐎧𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜

𐎧 𐎠𐎵 𐎠𐎥𐎵 𐎠𐎥𐎥𐎵 𐎠𐎥𐎥𐎥𐎵, madattu. See p. 752.

MDK 𒌦𒍪 𒌦𒍪 𒌦𒍪 𒌦𒍪 𒌦𒍪, Mudkínu.—New Div. ii. 37.

Name of a city on the further (western) bank of the Euphrates.

MDL , musantil; *Supporter*. Heb. נִטָּל.

𐤁𐤏 𐤏𐤕𐤁𐤏 𐤏𐤕𐤁𐤏 𐤏𐤕𐤁𐤏 𐤏𐤕𐤁𐤏 𐤏𐤕𐤁𐤏 𐤏𐤕𐤁𐤏 𐤏𐤕𐤁𐤏 𐤏𐤕𐤁𐤏 𐤏𐤕𐤁𐤏
𐤏𐤕𐤁𐤏 𐤏𐤕𐤁𐤏 𐤏𐤕𐤁𐤏 𐤏𐤕𐤁𐤏 𐤏𐤕𐤁𐤏 𐤏𐤕𐤁𐤏, musantil Bit-harris mat-satra sa abu
[ad] matāti; *supporter of Bit-harris of the Eastern-land, which is the father*
of lands.—3 Pul 23. See p. 137.

𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞

ᐃᐅᐅᐅᐅ ᐃᐅᐅᐅᐅ (v. ᐅ) ᐅᐅᐅᐅᐅ ᐅᐅᐅᐅ ᐅᐅᐅᐅᐅᐅᐅ (v. ᐅᐅᐅᐅ)
 ᐅᐅ ᐅᐅᐅᐅ ᐅᐅᐅᐅ ᐅᐅᐅᐅ ᐅᐅᐅᐅ ᐅᐅᐅᐅᐅᐅᐅᐅ (v. ᐅᐅᐅ) ᐅᐅᐅᐅ ᐅᐅ
 ᐅᐅᐅ ᐅᐅᐅ ᐅᐅ (v. ᐅ ᐅᐅᐅᐅᐅᐅᐅ) ᐅᐅᐅᐅ ᐅᐅ ᐅᐅᐅᐅ ᐅᐅ ᐅᐅ ᐅᐅᐅᐅ
 ᐅᐅ ᐅᐅ ᐅᐅᐅᐅᐅᐅ ᐅᐅᐅᐅ, šippi (v. -pa) sigari midlilu (v. -li) iz-iki sa
 Bit-babbara damgatu-a la naparká l'izkuru mahar-ka; *the halls, the * *, the*

MDL *piles, the doors of the temple of the rising sun, my holy place, uninterrupted
may they recall thy presence.*—Senk. Cyl. ii. 22.

These architectural terms are very doubtful; the Hebrew verb (root כפף), which is rendered in our version "to be a door-keeper" in Ps. lxxxix. 10, makes "hall" or "vestibule" probable. I think שַׁלְשֵׁל שַׁלְשֵׁל, "doors," pretty sure; the group is explained by שַׁלְשֵׁל שַׁלְשֵׁל (הלת) in 25 II. 29 c; and see pp. 69, 268. *Midut* is found twice on a bilingual slab:—

𐎶 𐎠 𐎢𐎺 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎧𐎺𐎠 𐎢𐎺.—23 II. 34 b. Zikkuru.

金 𠂔 𠂔 𠂔 . 𠂔 𠂔 𠂔 𠂔 𠂔 . —23 II. 37 b. Sulbú.

See *zakkuru* in Sarg. 39 (p. 319), and Sir Henry Rawlinson's reading in Journ. R.A.S. 1864, p. 208. The Heb. שלב appears to mean simply "joined together." I only get from these extracts that the word denotes something constructed.

Compare the following extracts: the first relates to parts of a shrine of Nebo in Bit-Saggatu, which Nebuchadnezzar covered with gold; the second speaks of another shrine adorned by the monarch with silver:—

𐎶𐎵 𐎧𐏁𐎥 𐎲𐎠𐏃𐎫𐎡𐏁𐎢𐏁𐎣𐎺𐎠𐏁𐎤𐎴𐎶𐎵
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, šippu-su sigaru-su va iz-babnaku-su.—
Neb. Gr. i. 36.

𐎶𐎵 𐎧𐏁𐎥 𐎡- 𐎫𐎶 𐎶𐎵𐎠𐎹 𐎶𐎵𐎠𐎹 𐎶𐎵𐎠𐎹 𐎶𐎵𐎠𐎹 𐎶𐎵𐎠𐎹
𐎶𐎵𐎠𐎹 𐎶𐎵𐎠𐎹 𐎶𐎵𐎠𐎹 𐎶𐎵𐎠𐎹, šippi sigari iz-rikanul iz-babnaku.—E.I.H. iii. 49.

水 金 土 火 木 — 23 II. 2b. Daltā.

If this *mudilūtā* should be connected with *midilu*, we might suppose the latter to mean "a door;" but it may be allied to the Syriac **ܡܕܠܐ**, which is explained by "a wooden bar for fastening a door." I think it may be referred both to the preceding *midilu* and the following *mitluti*.

𐤀𐤌𐤌𐤕 (𐤌𐤕), miṭluti; *Iron Maces*. Heb. מַטְיֵל.

2 susi urmahî ina libbi-su ikdi ina qitrup miṭluti-su ina rukubi-su pattute
 ina niri-su ina ḥaruti [iz-pa] ina birki [hî] iduk; *two sosses (120) of lions*
with his strong heart, by the attack of his iron maces, in his open chariot, on
his feet, with sceptre on his knees, he killed.—Brok. Obel. i. 10.

A similar phrase occurs in Tig vi. 77-79, in the first instead of the third person; both passages are printed in p. 541. In the Broken Obelisk  has has been engraved instead of , *qi*, by the addition and misplacement of the perpendicular wedges.

MDL 𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 (v. 𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵),
𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵 < 𐎶𐎵, mudallipun, mudallipúti; *Penetrating,*
Invading. Heb. ַבִּלְטִי. Arab. دلف.

𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 < 𐎶𐎶
𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶
𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶
𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶
𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶
Gimirrai mudallipúti mati-su sa ina garbi tūhari paltutsu iksuda kappi-su
itti tamarti kabittū ana Nineveh-ki er biluti-ya useba-mma unassiq niri-ya;
the Cimmerians, penetrating into his country, whom in the midst of the battle
their survivors his hands captured, with many gifts to Nineveh, the city of
my power, he brought [made come], and kissed my feet.—End of Gyges
Inscription.

The following extract from Assurbanipal iii. 16, with the variant reading
𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, proves the reading. It is part of a longer
narrative of the Cimmerian invasion of Lydia, six lines of which are more or less
damaged; this makes the account a little uncertain, but enough remains to shew
that Gyges had received in a dream a command to make submission to Assurbanipal,
which he obeyed by sending in chains to Nineveh some of the Cimmerians who had
invaded his kingdom:—

𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 (𐎶𐎶𐎶) 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶
𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, Gimir(r)ai mudallipun-su
sa la iptallahu abi; *the Cimmerians invading him, who had not respected*
my fathers [continuation lost].

MDM 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, madimti; *Pleasing, Agreeable.* Æth. አደፀ,
adama, "to please."

𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶
𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶
𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶
𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, Magganubba sa ina niri muzri sadi ina eli nimbah va
ribit Niná-ki madimti nadú; *Maganubba, which at the foot of the hilly*
*country above the springs and * of the agreeable Nineveh stands.—Sarg. 34.*

Dr. Oppert translates the closing bit "j'ai fait pour qu'elle ressemble à Ninive,"
which I do not see. A parallel passage in Botta 37, 37, reads *ina eli nimbah sa niri*
muzurri sadi elinu Nineveh er epus na Dur-Sargina azkura nibit-su, "above the spring

MDM

which is at the foot of the hilly country above Nineveh a city I built, and Dur-Sargina I recorded its name." I have rendered *muzri sadi* by "hilly country" because I am not convinced that there was a *Muzur* so near Nineveh. No doubt there was a *Muzur* in the north or north-east in the time of the first Tiglath-Pileser (p. 759), but I do not think it is mentioned in any subsequent document. Dr. Oppert translates "Mousri" in a parallel passage [Botta 153, 10 = 154, Sargonides, p. 31], but he writes "au-dessus des plaines" in rendering the passage under consideration, p. 37; he returns to Mousri, perhaps inadvertently, in a note to his translation of Tiglath-Pileser (1865), p. 52; I must, however, admit that the matter is still doubtful.

MDN 𐎠𐎵 𐎶𐎶𐎶.—Sarg. 19. St. 13. Sard. iii. 127. See *Murib*.

𐎶 𐎠𐎵 𐎶𐎶 𐎶𐎶𐎶 𐎶, mut nim-su; *Death of Himself*.—Obel. 152.

The phrase in this place, 𐎠𐎵 𐎶𐎶 𐎶𐎶𐎶 𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, *mut nim-su illik*, is passed over by Dr. Oppert. Dr. Hincks, in 1843, rather suggested than translated, "inflicted death upon himself;" I am inclined to believe he was right. We have 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, *illik nim-musi-su*, in Assur b.p. ii. 52, where the meaning must be the same; word for word, it is "he went to his region of night."

𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, Midini.—Brok. Obel. i. 23.

Name of some beasts of chase, killed by the author of the inscription.

𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, Matni.—Sard. ii. 110, 113.

A mountain district in the province of Dirra. See p. 268.

𐎶 𐎠𐎵 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, mudninnú;
Strong, Powerful.

This is the passive participle of the verb *danan*, "to strengthen." It is generally used by Nebuchadnezzar in his titles:—

𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, emga mudninnú;
glorious, powerful.—E.I.H. i. 18. Var. 𐎶𐎶𐎶 𐎶𐎶𐎶, *nú*, in Neb. Bab. i. 11.

𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, asri kansu
mudninnú; *lord paramount powerful*.—Senk. Cyl. i. 2.

I have made an absurd guess at *asri kansu* in p. 588; it is certainly a title of the monarch. Sir H. Rawlinson, in his Paper on the Birs Inscription, Journ. R.A.S. 1861, p. 29, would derive *asri* from *sar*, and understand "Lord Paramount." I cannot see my way through these titles.

𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, rī'u mudninnú;
prince powerful.—Sen. Gr. 1.

This is the only instance I have found of *mudninnú* in an Assyrian monument.

MDR 𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠, 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠, Muttallu, Muttalli.—
Botta 148, 12 = 84; 149, 2 = 86.

Son of Tarhular, seated on the throne of Gūguma; he was deposed by Sargina.
See p. 169.

Another of the same name, chief of a province of Commagene, was driven from
his country by Sargina [Botta 154, 4 = 112].

𐎠 𐎠𐎠. 𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠, Madaranzu.—Sard. ii. 94.

A city of Kasiyari, burned by Sardanapalus. See pp. 83, 621.

MDS 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠, 𐎠𐎠 𐎠𐎠𐎠𐎠, mudisat, mudissat, *f. Treading*.
Heb. מדיס.

𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠, Beltis mudisat
hiṣpi; *Beltis treading the clay*.—Sarg. 58.

In Botta 39, 77, 𐎠𐎠 𐎠𐎠𐎠𐎠, *mudissat*, less regularly. See pp. 321, 412,
for the complete passage.

MDT 𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠, 𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠, 𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠, madatu,
madattu, mandatu; *Tribute, Offering*. See verb *nadan*, "to give."

Madatu, &c.:—

𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠
𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠, madatu sa Zurrāi Zidunai Gubalai
amḥar; *the tribute of Tyrians, Sidonians, of Byblos, I received*.—Obel. 103.

𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠
𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 (v. 𐎠𐎠) 𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠
𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠
𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠, kí ina Šūri uzbakuni madatu sa sarrani sa Laqe ana
ṣiḥarti-sunu usatir eli-sunu askun; *when in Šur I was staying, the
tribute of the kings of Laqi, the whole of them, I reimposed, (and) upon
them I established*.—Sard. i. 94.

𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠
𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠
𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠
𐎠𐎠𐎠 𐎠𐎠𐎠, 10 mana ḥuraz 1000 abni biruti 50 gammali 1000 kunzi
sim mada eli madate abi-su [ad] uraddi ma emid-šu; *ten mana of gold, one*

MDT 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣
 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣
 izzuri [hu] shame muttabri sa eim niziggi-ya lú attaddi; *the birds of heaven*
winged, on which the strength of my nets I had thrown.—Tig. vi. 83.

MHB 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣, Mahbai.—Sard. ii. 53. Tig. jun. 60.

𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣, Muhaba; *Moab*.—Assur b.p. vii. 121.

Mentioned in connection with Edom, Sidon, Arvad, Beth-Ammon, &c.

MHD 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣, 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣, 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣, mahdi, mahdu,
 mahdū. See p. 740.

𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 (v. 𐎠𐎢𐎣)
 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣, unut tamkabar mahdū ta
 kirib sade assá; *wealth of copper much from within the mountains I*
raised.—Sard. ii. 64.

𐎠𐎢𐎣 (𐎠𐎢𐎣) 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣, ana muhde; *Abundantly.*

𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣
 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣, nizirti hekali-su ana muhde aslula; *the valuables of his*
palace abundantly I carried off.—Esar i. 21. See p. 561.

See also 40II.51=Sen. B. iv. 14. In the passage from Nerig. ii. 11, p. 738, *ana mada* may be “abundantly.”

MHZ 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣, ma'aṣṣi.

..... 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣
 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣
 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣
 𐎠𐎢𐎣 𐎠𐎢𐎣 𐎠𐎢𐎣, ana epis arduṭi-ya binat-ṣu [tur-sal-ṣu] u
 turi aḥi-su itti saḥḥati ma'aṣṣi amḥar-su remu arsi-su; (*he sent?*), *to do*
homage to me, his daughter and his brothers' children with ready humility,
I received him (and) granted him pardon.—Assur b.p. ii. 99.

The verb is lost, but it must be “he sent,” or something like it. There is some little doubt about *ma'aṣṣi*, which I have rendered “ready.” I have put *binat* for the theme “daughter,” but the form is not certain; see *binti*, p. 112.

MZZ

𐎶 𐎠 𐎧 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 𐎭 𐎮 𐎯 𐎰 𐎱 𐎲 𐎳 𐎴 𐎵 𐎶 𐎷 𐎸 𐎹 𐎺 𐎻 𐎼 𐎽
𐎾 𐎿 𐏀 𐏁 𐏂 𐏃 𐏄 𐏅 𐏆 𐏇 𐏈 𐏉 𐏊 𐏋 𐏌 𐏍 𐏎 𐏏 𐏐 𐏑 𐏒 𐏓 𐏔 𐏕 𐏖 𐏗 𐏘 𐏙 𐏚 𐏛 𐏜 𐏝 𐏞 𐏟 𐏠 𐏡 𐏢 𐏣 𐏤 𐏥 𐏦 𐏧 𐏨 𐏩 𐏪 𐏫 𐏬 𐏭 𐏮 𐏯 𐏰 𐏱 𐏲 𐏳 𐏴 𐏵 𐏶 𐏷 𐏸 𐏹 𐏺 𐏻 𐏼 𐏽 𐏾 𐏿 𐐀 𐐁 𐐂 𐐃 𐐄 𐐅 𐐆 𐐇 𐐈 𐐉 𐐊 𐐋 𐐌 𐐍 𐐎 𐐏 𐐐 𐐑 𐐒 𐐓 𐐔 𐐕 𐐖 𐐗 𐐘 𐐙 𐐚 𐐛 𐐜 𐐝 𐐞 𐐟 𐐠 𐐡 𐐢 𐐣 𐐤 𐐥 𐐦 𐐧 𐐨 𐐩 𐐪 𐐫 𐐬 𐐭 𐐮 𐐯 𐐰 𐐱 𐐲 𐐳 𐐴 𐐵 𐐶 𐐷 𐐸 𐐹 𐐺 𐐻 𐐼 𐐽 𐐾 𐐿 𐑀 𐑁 𐑂 𐑃 𐑄 𐑅 𐑆 𐑇 𐑈 𐑉 𐑊 𐑋 𐑌 𐑍 𐑎 𐑏 𐑐 𐑑 𐑒 𐑓 𐑔 𐑕 𐑖 𐑗 𐑘 𐑙 𐑚 𐑛 𐑜 𐑝 𐑞 𐑟 𐑠 𐑡 𐑢 𐑣 𐑤 𐑥 𐑦 𐑧 𐑨 𐑩 𐑪 𐑫 𐑬 𐑭 𐑮 𐑯 𐑰 𐑱 𐑲 𐑳 𐑴 𐑵 𐑶 𐑷 𐑸 𐑹 𐑺 𐑻 𐑼 𐑽 𐑾 𐑿 𐒀 𐒁 𐒂 𐒃 𐒄 𐒅 𐒆 𐒇 𐒈 𐒉 𐒊 𐒋 𐒌 𐒍 𐒎 𐒏 𐒐 𐒑 𐒒 𐒓 𐒔 𐒕 𐒖 𐒗 𐒘 𐒙 𐒚 𐒛 𐒜 𐒝 𐒞 𐒟 𐒠 𐒡 𐒢 𐒣 𐒤 𐒥 𐒦 𐒧 𐒨 𐒩 𐒪 𐒫 𐒬 𐒭 𐒮 𐒯 𐒰 𐒱 𐒲 𐒳 𐒴 𐒵 𐒶 𐒷 𐒸 𐒹 𐒺 𐒻 𐒼 𐒽 𐒾 𐒿 𐓀 𐓁 𐓂 𐓃 𐓄 𐓅 𐓆 𐓇 𐓈 𐓉 𐓊 𐓋 𐓌 𐓍 𐓎 𐓏 𐓐 𐓑 𐓒 𐓓 𐓔 𐓕 𐓖 𐓗 𐓘 𐓙 𐓚 𐓛 𐓜 𐓝 𐓞 𐓟 𐓠 𐓡 𐓢 𐓣 𐓤 𐓥 𐓦 𐓧 𐓨 𐓩 𐓪 𐓫 𐓬 𐓭 𐓮 𐓯 𐓰 𐓱 𐓲 𐓳 𐓴 𐓵 𐓶 𐓷 𐓸 𐓹 𐓺 𐓻 𐓼 𐓽 𐓾 𐓿 𐔀 𐔁 𐔂 𐔃 𐔄 𐔅 𐔆 𐔇 𐔈 𐔉 𐔊 𐔋 𐔌 𐔍 𐔎 𐔏 𐔐 𐔑 𐔒 𐔓 𐔔 𐔕 𐔖 𐔗 𐔘 𐔙 𐔚 𐔛 𐔜 𐔝 𐔞 𐔟 𐔠 𐔡 𐔢 𐔣 𐔤 𐔥 𐔦 𐔧 𐔨 𐔩 𐔪 𐔫 𐔬 𐔭 𐔮 𐔯 𐔰 𐔱 𐔲 𐔳 𐔴 𐔵 𐔶 𐔷 𐔸 𐔹 𐔺 𐔻 𐔼 𐔽 𐔾 𐔿 𐕀 𐕁 𐕂 𐕃 𐕄 𐕅 𐕆 𐕇 𐕈 𐕉 𐕊 𐕋 𐕌 𐕍 𐕎 𐕏 𐕐 𐕑 𐕒 𐕓 𐕔 𐕕 𐕖 𐕗 𐕘 𐕙 𐕚 𐕛 𐕜 𐕝 𐕞 𐕟 𐕠 𐕡 𐕢 𐕣 𐕤 𐕥 𐕦 𐕧 𐕨 𐕩 𐕪 𐕫 𐕬 𐕭 𐕮 𐕯 𐕰 𐕱 𐕲 𐕳 𐕴 𐕵 𐕶 𐕷 𐕸 𐕹 𐕺 𐕻 𐕼 𐕽 𐕾 𐕿 𐖀 𐖁 𐖂 𐖃 𐖄 𐖅 𐖆 𐖇 𐖈 𐖉 𐖊 𐖋 𐖌 𐖍 𐖎 𐖏 𐖐 𐖑 𐖒 𐖓 𐖔 𐖕 𐖖 𐖗 𐖘 𐖙 𐖚 𐖛 𐖜 𐖝 𐖞 𐖟 𐖠 𐖡 𐖢 𐖣 𐖤 𐖥 𐖦 𐖧 𐖨 𐖩 𐖪 𐖫 𐖬 𐖭 𐖮 𐖯 𐖰 𐖱 𐖲 𐖳 𐖴 𐖵 𐖶 𐖷 𐖸 𐖹 𐖺 𐖻 𐖼 𐖽 𐖾 𐖿 𐗀 𐗁 𐗂 𐗃 𐗄 𐗅 𐗆 𐗇 𐗈 𐗉 𐗊 𐗋 𐗌 𐗍 𐗎 𐗏 𐗐 𐗑 𐗒 𐗓 𐗔 𐗕 𐗖 𐗗 𐗘 𐗙 𐗚 𐗛 𐗜 𐗝 𐗞 𐗟 𐗠 𐗡 𐗢 𐗣 𐗤 𐗥 𐗦 𐗧 𐗨 𐗩 𐗪 𐗫 𐗬 𐗭 𐗮 𐗯 𐗰 𐗱 𐗲 𐗳 𐗴 𐗵 𐗶 𐗷 𐗸 𐗹 𐗺 𐗻 𐗼 𐗽 𐗾 𐗿 𐘀 𐘁 𐘂 𐘃 𐘄 𐘅 𐘆 𐘇 𐘈 𐘉 𐘊 𐘋 𐘌 𐘍 𐘎 𐘏 𐘐 𐘑 𐘒 𐘓 𐘔 𐘕 𐘖 𐘗 𐘘 𐘙 𐘚 𐘛 𐘜 𐘝 𐘞 𐘟 𐘠 𐘡 𐘢 𐘣 𐘤 𐘥 𐘦 𐘧 𐘨 𐘩 𐘪 𐘫 𐘬 𐘭 𐘮 𐘯 𐘰 𐘱 𐘲 𐘳 𐘴 𐘵 𐘶 𐘷 𐘸 𐘹 𐘺 𐘻 𐘼 𐘽 𐘾 𐘿 𐙀 𐙁 𐙂 𐙃 𐙄 𐙅 𐙆 𐙇 𐙈 𐙉 𐙊 𐙋 𐙌 𐙍 𐙎 𐙏 𐙐 𐙑 𐙒 𐙓 𐙔 𐙕 𐙖 𐙗 𐙘 𐙙 𐙚 𐙛 𐙜 𐙝 𐙞 𐙟 𐙠 𐙡 𐙢 𐙣 𐙤 𐙥 𐙦 𐙧 𐙨 𐙩 𐙪 𐙫 𐙬 𐙭 𐙮 𐙯 𐙰 𐙱 𐙲 𐙳 𐙴 𐙵 𐙶 𐙷 𐙸 𐙹 𐙺 𐙻 𐙼 𐙽 𐙾 𐙿 𐚀 𐚁 𐚂 𐚃 𐚄 𐚅 𐚆 𐚇 𐚈 𐚉 𐚊 𐚋 𐚌 𐚍 𐚎 𐚏 𐚐 𐚑 𐚒 𐚓 𐚔 𐚕 𐚖 𐚗 𐚘 𐚙 𐚚 𐚛 𐚜 𐚝 𐚞 𐚟 𐚠 𐚡 𐚢 𐚣 𐚤 𐚥 𐚦 𐚧 𐚨 𐚩 𐚪 𐚫 𐚬 𐚭 𐚮 𐚯 𐚰 𐚱 𐚲 𐚳 𐚴 𐚵 𐚶 𐚷 𐚸 𐚹 𐚺 𐚻 𐚼 𐚽 𐚾 𐚿 𐛀 𐛁 𐛂 𐛃 𐛄 𐛅 𐛆 𐛇 𐛈 𐛉 𐛊 𐛋 𐛌 𐛍 𐛎 𐛏

—8 II.61c.

$\equiv \equiv \equiv \rightarrow \equiv \equiv \equiv \mid . - II \nabla \rightarrow \equiv \equiv \equiv .-9\text{ II}.9b.$

These nouns are repeated on the plates in combination with verbs, pronouns, and prepositions.

MZM       Mazamua.—New Div. ii. 75.

Name of a province in the north of Assyria; in Obel. 50, a parallel passage, it is called *Zama*. See the note in p. 352. We have       in 52 II. 41a and 7b, and *Mazamû*, with a trifling variation in spelling, in a list of places along the Taurus, in 53 II. 4b.

MZS , muṣṣu; for *mut-šu*, see under *mut*, MT.

MZZ 𐤌𐤕𐤕 𐤌𐤕𐤕 𐤌𐤕𐤕 𐤌𐤕𐤕 𐤌𐤕𐤕, Muzazina.—Sard. ii. 35.

Name of a chieftain of Bunāsi, a city among the mountains north or north-east of Assyria. See p. 112.

MZR . *~~*~~*>| | >|| | , -≡|| || || , Muzri, Muṣrai.—Tig. v. 67, 70,
74, 83, 91.

* . * ♪-≡ ♭|<|, - ≡|| || ||, Muzuri, Muzurai.—Sen. T. ii. 73, 80.
Botta 145, 5, 15 = 17, 27 ; 150, 6 = 102.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, Muzur.—Assurbanipal's Campaign in Egypt, i. 2, 6, 13, &c.

♂, ♀, Mizar.—Beh. 5, 13, 14. No. 6, N.R. l. 16.

All these forms represent Egypt (Heb. מִצְרַיִם), and some of them may also denote a country north or north-east of the Tigris, which bore the same name. The form  , *Muzri*, certainly denoted both countries, but I think the other forms were generally confined to Egypt. I do not remember to have found the country beyond the Tigris in any other inscription than that of Tiglath-Pileser; in some cases where this has been supposed I think we should understand a "frontier" or "neighbouring place." The only exception I should be disposed to admit would be in the inscription of Shalmaneser; the *Muzrai*, who came to the aid of Shalmaneser with the warriors of Benhadad of Syria, of Ahab of Jezreel, of the kings of Arrad, Hamath, and so forth (New Div. ii. 92), must have been Egyptians; the double-lumped camels, the tribute of Muzri, on the third epigraph of the Nimrud Obelisk, would lead me to suppose some part of Asia to be intended (see p. 8); but the Bactrian camel may possibly have been found in Egypt. After

all the chief doubt arises from the difference of spelling; all the undoubted cases where "frontier" or "territory" is understood being written *mizr* (p. 762), and the equally undoubted cases of "Egypt," rendered by *Muzr*, the debased Persian *Mizar* or *Misar* being alone excepted. But in one case at least, Les Sargouides, p. 37, I have the support of Dr. Oppert, who renders *muzri sadi* by "au-dessus des plaines," which I make "hilly country," meaning pretty nearly the same thing; see p. 750. I admit that in some cases uncertainty will still remain.

ummanat Qumaní ana nirarut Muzri lu illikuni ina sade itte-sunu lu
amtaḫiz; *the soldiers of the Comans to the help of Muzri having come, in
the mountains with them I fought.*—Fig. v. 74.

𐎶𐎵 𐎠𐏀𐎧 𐎲 𐎶𐎵𐎥 𐎦 𐎫𐎺𐎠𐎹 𐎤𐎢𐎽𐎷𐎪𐎣𐎡𐎴
..... 𐎦 𐎫𐎸𐎰 𐎩𐎻 𐎭 𐎬 𐎮𐎱𐎼𐎿 𐎮𐎵𐎽𐎳𐎾𐎵
𐎲 𐎦 𐎨𐎰𐎥 𐎶𐎵𐎽𐎳𐎾𐎵 𐎶𐎵𐎥 𐎯𐎵𐎽𐎳𐎾𐎵 𐎲 𐎰𐎵
𐎶𐎵𐎥 𐎶𐎵𐎥 𐎶𐎵𐎥 𐎶𐎵𐎥 𐎶𐎵𐎥, istu Rāsi mizir Elamte adi
naḥal tar(?) Muḗri Aħarri rapsatā Ḥatti ana šiḥarti-sa ibilu; from Rāsi the
frontier of Elam to the great river of Egypt, the broad Phœnicia (and)
the whole of the Hittite land he ruled.—Sarg. 12.

umāmi sa habba
rabte sar Muzre usebila; creatures of the great [Mediterranean] sea the king
of Egypt sent up.—Brok. Obel. 30.

MZR

𐩣𐩢𐩨𐩠𐩥𐩢𐩪𐩡𐩤𐩬𐩶𐩫𐩲𐩭𐩮𐩰𐩱𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐊀𐊁𐊂𐊃𐊄𐊅𐊆𐊇𐊈𐊉𐊐𐊑𐊒𐊓𐊔𐊕𐊖𐊗𐊘𐊙𐊚𐊛𐊜𐊝𐊞𐊟𐊠𐊡𐊢𐊣𐊤𐊥𐊦𐊧𐊨𐊩𐊰𐊱𐊲𐊳𐊴𐊵𐊶𐊷𐊸𐊹𐊺𐊻𐊼𐊽𐊾𐊿𐋀𐋁𐋂𐋃𐋄𐋅𐋆𐋇𐋈𐋉𐋐𐋑𐋒𐋓𐋔𐋕𐋖𐋗𐋘𐋙𐋚𐋛𐋜𐋝𐋞𐋟𐋠𐋡𐋢𐋣𐋤𐋥𐋦𐋧𐋨𐋩𐋰𐋱𐋲𐋳𐋴𐋵𐋶𐋷𐋸𐋹𐋺𐋻𐋼𐋽𐋾𐋿𐌀𐌁𐌂𐌃𐌄𐌅𐌆𐌇𐌈𐌉𐌐𐌑𐌒𐌓𐌔𐌕𐌖𐌗𐌘𐌙𐌚𐌛𐌜𐌝𐌞𐌟𐌠𐌡𐌢𐌣𐌤𐌥𐌦𐌧𐌨𐌩𐌰𐌱𐌲𐌳𐌴𐌵𐌶𐌷𐌸𐌹𐌺𐌻𐌼𐌽𐌾𐌿𐍀𐍁𐍂𐍃𐍄𐍅𐍆𐍇𐍈𐍉𐍐𐍑𐍒𐍓𐍔𐍕𐍖𐍗𐍘𐍙𐍚𐍛𐍜𐍝𐍞𐍟𐍠𐍡𐍢𐍣𐍤𐍥𐍦𐍧𐍨𐍩𐍰𐍱𐍲𐍳𐍴𐍵𐍶𐍷𐍸𐍹𐍺𐍻𐍼𐍽𐍾𐍿𐎀𐎁𐎂𐎃𐎄𐎅𐎆𐎇𐎈𐎉𐎐𐎑𐎒𐎓𐎔𐎕𐎖𐎗𐎘𐎙𐎚𐎛𐎜𐎝𐎞𐎟𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅

, madattu sa Pirhu sar Muzuri
Šamše sarrat Aribi . . . amḥar; tribute of Pharaoh king of Egypt, (and) of
Šamše queen of the Arabs . . . I received.—Botta 146, 15 = 27.

¶ <== >-|||<, <== =| -||<|, <== =| ==||, <== =| -||<| -||<,
 mizir, c. mizri, obl. mizra, acc. mizriti, pl. Borders, Frontiers, Territory.
 Arab. ^سمير.

-1 1-2 3-4 5-6 7-8 9-10 11-12 13-14
 15-16 17-18 19-20 21-22 23-24 25-26 27-28 29-30 31-32
 33-34 35-36 37-38 39-40 41-42 43-44 45-46 47-48
 -1-2 3-4 5-6 7-8 9-10 11-12 13-14 15-16 17-18 19-20
 isrukuni mizir matti-sunu ruppasa ikbiuni; *the great gods . . . who supremacy*
and power on my realms have bestowed, (and) an extended frontier to their
lands had decreed . . .—Fig. i. 48.

uripis; the frontier of my lands I extended.—Fig. i. 60. See ii. 97; iii. 31.

^a𐎶𐎵𐎲𐏀 | 𐎠𐎫𐎧𐎺𐎡𐏁 (v. †) 𐎳𐎷𐏃 = 𐎴𐎣𐏂 - 𐎱𐎽𐏄 = 𐎴𐎣𐏂
(v. †) 𐎹𐎭 - 𐎱𐎮𐏅 𐎥𐎼𐎢𐏪 - 𐎩𐎸 | 𐎤𐎻𐏍 - 𐎦𐎢𐏊 𐎬𐎢𐏉 = 𐎴𐎣𐏂 ṯ I
= 𐎠𐎫𐎧𐎺𐎡𐏁 𐎤𐎻𐏍 𐎤𐎻𐏍 ṯ-ṯ-𐎰𐎽𐏄 ṯ - 𐎿𐎶𐏓 𐎬𐎢𐏉 = 𐎴𐎣𐏂 - 𐎱𐎽𐏄 - 𐎤𐎻𐏍,
Bit-Barrú-nagû ana gimirti-su ultu kirib mati-su abtuk ma eli mizir
Assur-ki uraddi; Bit-Barrú-nagû, to the whole of it, from the body of
his land I cut off, and to the frontier [territory] of Assyria I added.—
Sen. T. ii. 22 = Sen. Gr. 32.

MZR

𐎶 𐎠 𐎶𐎵 𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 <𐎶 𐎶𐎵> (v. <𐎶 𐎶𐎵>) 𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵,
 mati biráte sa Kardunias ana mizir (v. mizri) mati-ya utir; *the low lands of
 Kardunias to the border of my land I restored.*—St. 11. See Sard. ii. 131;
 iii. 124.

𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 <𐎶 𐎶𐎵> 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 𐎶𐎵, binti itti Hilakki la mizir abi-su addin-su ma urappis mat-šu; *my
 daughter, with Cilicia, not the domain of his fathers, I gave him, and I
 enlarged his territory.*—Botta 148, 18 = 30.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, Ninib bil mizri va
 kudurri kudurra-su l'iššuh; *Ninib, the lord of boundaries and landmarks,
 his landmarks may he drag away.*—2 Mich. ii. 17.

See Sh. Ph. ii. 7, 11. Botta 145, 9 = 21; 156, 8 = 44.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, im matima ina
 arki yommi alumma ušá mizra va kudurra usannú; *if ever in
 after days any one shall take up the border, or the landmarks
 shall change.*—1 Mich. ii. 16. See more in pp. 539, 540.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 <𐎶 𐎶𐎵> 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, malki
 nikrut Assur abil ma mizriti-sunu ukinis; *the kings hostile to Assur I dis-
 possessed, and their territories I subjugated.*—Tig. i. 53.

𐎶𐎵 𐎶𐎵 𐎶𐎵, 𐎶𐎵 𐎶𐎵, <𐎶 𐎶𐎵> 𐎶𐎵, 𐎶𐎵 𐎶𐎵, mišir;
Bands. Heb. מִשָּׁר.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 (v. <𐎶 𐎶𐎵>) 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, dalati [iz-ik]
 iz-survan iz-musikkanni mešir eri namri usalbīs; *the doors of cypress and
 * (with) bands of shining steel I covered.*—Botta 16^{ter} 103; = 38, 59;
 = 152, 17 = 161.

The verb may be read, perhaps preferably, *wakkis*, "I fastened."

bit mah bit Nin-
 harriṣṣi libba Babel-ki ana El-mahī ummi baniti-ya ina Babel-ki epus; a
 great house, the house of Nin-harriṣṣi within Babylon to the great goddess, the
 mother who bore me, in Babylon I made.—E.I.H. iv. 13. 16.

maḥi sa Nergal alik pani-a itti-sunu amdaḥiz; by the great powers of
Nergal I went forward [before me], with them I fought.—Sard. ii. 27.
See l. 105.

𐤅 𐤓𐤕𐤕 𐤓𐤕𐤕 𐤕𐤕 𐤕 𐤕 𐤕𐤕 𐤕 𐤕𐤕 𐤕𐤕
 𐤕𐤕 𐤕𐤕𐤕 𐤕𐤕𐤕 𐤕𐤕 𐤕𐤕 𐤕 𐤕 𐤕 𐤕𐤕 𐤕 𐤕
 𐤕 𐤕 𐤕 𐤕𐤕 𐤕 𐤕𐤕𐤕 𐤕 𐤕𐤕𐤕 𐤕𐤕 𐤕𐤕 𐤕𐤕 𐤕
 𐤕𐤕 𐤕𐤕𐤕 𐤕 𐤕𐤕𐤕𐤕 𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕, izzar mahhu tamsil
 Ḥamanū sa gimir simi [sim mada] pulug zippāti izi duglat saddi va Kaldi
 kirib-su ḥarrusu itá-sa azqup [azdu]; a *plantation large like (those of)*
Mount Amanus, within which all select plants, (with) cedars and other choice
trees of the hills and lands of Chaldaea are cultivated, its walls I raised.—
 Sen. B. iv. 32 = 42 BM 40.

This is rather confused, but I think it gives the meaning. Cf. pp. 389 and 497. For the monogram translated "select," and its varying forms, see p. xii. of the Additions and Corrections. See also the following extract:—

下多田隆・森田・中田隆一, Syll. 169.

Dr. Oppert prints the monogram in Exp. Més. pp. 103, 118.

MEH 𐎢 𐎠, 𐎢 𐎠 𐎶𐎶, mehi, mehe; *Destruction, Ruin.* Heb. מְהִי.

𐎶 𐎶𐎶 (v. 𐎶-𐎶𐎶) 𐎠𐎶 𐎢 𐎠 (v. 𐎶) 𐎶𐎶 𐎶
𐎶 𐎶𐎶 𐎶, muskin mehi kullat aibi-su; *bringing destruction on the whole*
of his enemies.—Sard. i. 35.

I have never seen 𐎶 used in this sense.

𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶
𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶
𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, ina kibit Assur
bili rabi bili-ya ana siddi va bute kima tip mehe šamri ana aibi azik; *in*
honour of Assur, the great lord, my lord, on flank and front, like the shock
of ruin, terrors on the enemies I poured.—Sen. T. v. 64.

I owe the value "front" to Mr. G. Smith; see my guess in p. 141; the passage
quoted in p. 140 will justify the rendering. I have made an attempt at a meaning
for 𐎶𐎶𐎶 𐎶𐎶𐎶 in p. 295; I think "terror" from מַרְר more probable, though
not quite sure.

𐎠 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶
𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶
hitmudis allik ma kima (tip) mehe aṣiq ma kima imbari azḥup-su; *eagerly I*
went, and like the shock of ruin I harassed, and like a storm of fire I over-
whelmed it.—Bavian 44.

𐎶 𐎶𐎶𐎶, 𐎶𐎶𐎶𐎶 𐎠, 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶, muḥ, muḥḥi, muḥḥa; *Upon, Over.*

These forms are considered to be Accadian, and I believe they are pronounced
eli by all students; but the case-endings would induce a belief that the Assyrians
pronounced *muḥḥi*, &c., sometimes at least. I shall, however, follow the general
usage. We find 𐎶𐎶𐎶 𐎶𐎶𐎶 occasionally, about which there can be no doubt.

𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎠 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶, ina eli aṭur; *over (it) I*
wrote.—Tig. vi. 18.

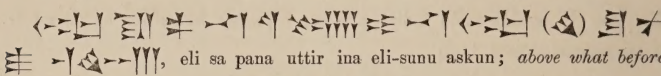
See p. 485, where I have printed two more examples of *muḥḥi* after the prepo-
sition *ina*, with a variant *muḥ* in one of them.

𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, ina eli lu usraddi; *upon*
it I caused lay down.—Sen. T. vi. 36.

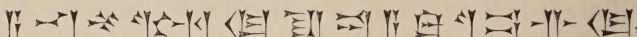
In the parallel Neb. Yun. 61 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶,
ziru-sa usraddi.

𐎶𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, eli-sunu usakin; *over them I*
placed.—Esar vi. 40.

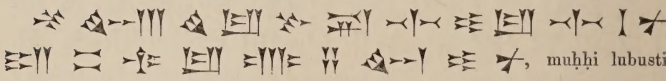
MUH , usasqá eli-sun; *I poured upon them.*—Sen. B. iv. 42 = 42 BM 51.

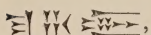
, eli sa pana uttir ina eli-sunu askun; *above what before was, upon them I imposed.*—Tig. vi. 33.

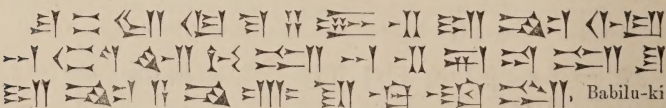
The Accadian and Assyrian forms may be used indiscriminately before the pronouns. See  in E.I.H. i. 58, and  in l. 72, both read *eli-ku* and meaning "upon thee." See more under *eli*.

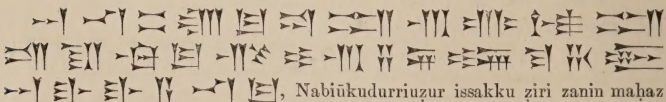
, ina muhhu kisadu nahr Utkiprat-ki; *above the bank of the river Euphrates.*—Nerig. ii. 21.

In the following bit from a broken inscription of Assurbanipal, *muhhu* cannot have the value which appertains to it in the above passages; it is part of a fragment of nearly thirty short lines containing an enumeration of valuable presents made to Marduk and Zirubanit, which is incomplete both at beginning and end; all the verbs, like *uzainu*, are in the indirect form. The value proposed here is probable only:—

, muhhi lubusti ilati-sunu rabiti lu uzainu; *many garments for their great godships I adorned.*—38 II. 48 b.

MHZ , , , ,  ()
maḥaz, c. maḥazu, n. maḥazi, maḥazani, pl. *Stronghold, Fortress, Possession; any Strong City.* Heb. .

, Babilu-ki maḥaz bil rabu Marduk Imgur Bel dur-su rabā usaklil; *Babylon the stronghold of the great lord Merodach. (and) Imgur Bel his great wall (see p. 264), I finished.*—Neb. Gr. i. 41. See also ii. 16.

, Nabiukudurriuzur issakku ziri zaniṇ maḥaz ili rabi anaku; *Nebuchadnezzar, high priest(?), restorer of the fortress of the great gods, (am) I.*—Neb. Gr. iii. 2.

su-ma Nineveh-ki mahazu ziru er naram Istar; at that time Nineveh, the
lofty stronghold, city chosen of Istar—Sen. Gr. 35.

This is the beginning of a very long sentence, in which Sennacherib relates that Nineveh,—which contained precious treasures belonging to the gods and goddesses, and was destined to endure for ever, and which his ancestors had long held as the seat of the government of Assyria,—had fallen very low, that nobody cared about it, or had dug canals, or planted trees for it, with much more to the same purport; this goes on to line 42, which begins by saying that he, Sennacherib, by the will of the gods, had collected Chaldeans, Syrians, Armenians, Goim, and Cilicians, and had proceeded to rebuild the city, a work which he describes in great detail; ending with a blessing on those of his descendants who should repair any damage which time might bring about.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, er Susan mahāzu
rabu; *the city of Susa, the great fortress*.—Assur b.p. vi. 47.

𐎶𐎠𐏀𐎧𐎺𐎡𐏁𐎢𐏃𐎥𐎵𐎫𐎲𐎦𐎤𐎴𐎣𐎹𐎮𐎷𐏂𐎪𐎬𐏁𐎩
𐎶𐎠𐏀𐎧𐎺𐎡𐏁𐎢𐏃𐎥𐎵𐎫𐎲𐎦𐎤𐎴𐎣𐎹𐎮𐎷𐏂𐎪𐎬𐏁𐎩, ili-sunu salluti ana mahazi-sunu utir; their gods (who had been) carried away, to their fortresses I restored.—Botta 152, 5 = 137.

maḥāzi va malkī nikrūt Assur abil; fortresses and kings rebel-
lions to Assur I seized.—Tig. i. 52.

𐎶𐎠 𐎧𐏁𐎥𐎡𐏁 𐎧𐏁𐎥𐎡𐏁 𐎧𐏁𐎥𐎡𐏁 𐎧𐏁𐎥𐎡𐏁 𐎧𐏁𐎥𐎡𐏁 𐎧𐏁𐎥𐎡𐏁 𐎧𐏁𐎥𐎡𐏁 𐎧𐏁𐎥𐎡𐏁, zanina kala
mahazi-ka; repairing all thy strong places.—E.I.H. ix. 65.

See Tig. iv. 101. Obel. 81, 103. Sard. i. 30. Nerig. ii. 13.

bit rabite subat sarrute sa maḥazani rabite sa siddi matti-ya (v. gabbi) sa
istu ḥazzi abi-ya ina sannate dannáte umdasera ma enaḥa ma 'abta epus
usaklil; *the temples, the seats of royalty, of the great cities of (all) parts of*
my territories, which from the time of my fathers in troublesome(?) years were
abandoned, and had decayed and perished, I built (and) completed.—*Tig. vi. 95.*

MHL  <<   >>  >> , israta(?) han muḥali; *twenty lines*.—K 268.

One side of this last slab contains part of a list of dogs; about twenty still remain, each beginning with    , "dogs" (see p. 511), and followed by words not easily legible on my copy.

 , maḥli; *Solid, Compact*. Ch. .

  ()  , diluti maḥli; *solid vessels*.—Sen. B. iv. 31 = 42 BM 38.

Doubtful. *Maḥli* is printed   in 42 BM 38; see p. 234. Cf. *dalanī* in p. 238. See also p. 677.

   >>  , Maḥalliba.—Sen. T. ii. 39.

A Phœnician city, named with Tyre and Sidon, Achzib and Acco; possibly a corruption of the Abel-beth-maachah of 1 Kings xv. 20.

   >>    , Maḥallatai.—Sard. iii. 86. 43 BM 10.

A city of Phœnicia; Mr. Talbot thinks this is the same as the foregoing.

MHE  , maḥe. See in p. 766.

MHR  , maḥar; *Receiver*.

   , maḥar billat; *one who receives tribute*.—New Div. i. 7.

From the verb; I have not seen the word elsewhere in this sense.

  , *Supporter*. See under *mukin*.

    ,  , maḥar, maḥru; *Head, Face*.

The three bits quoted below from bilingual tablets, all expressing the Accadian , "a head," with its several Assyrian equivalents, will shew the values of this root; the second extract, with its determinative, defines "the head" as part of the body; the third "the head" as pre-eminent. See *asarriti, asurite*, p. 58:—

  , maḥru.—36 II. 66 c.

    , ris(du); *Head*.—44 II. 14 d.

    , asaritu; *Chief*.—38 II. 68 b.

The fundamental notion is "head" or "face;" but there are several diverging senses and varying forms, which require more numerous illustrations than usual. Nearly all may come under the meaning "before" in place (*facing, opposite*), or "before" in time (*former, first*).

MHR

I make the following sub-divisions for convenience of reference:—

𐎶 𐎶𐎵 𐎠𐎶𐎵𐎶𐎵, maḥar, *subst. Face, Presence.*

𐎶 𐎶𐎵, 𐎶𐎵𐎶𐎵, 𐎶 𐎶𐎵 𐎶𐎵𐎶𐎵, maḥar, maḥru, maḥari, &c.;
Before, In Presence; used as prepositions.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, maḥrú,
maḥrí, maḥrá; *Former, First.*

𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵, halik maḥri; *a Predecessor.*

𐎶 𐎶𐎵 𐎶𐎵𐎶𐎵, maḥira; *a Superior.*

𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵, 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, miḥirat, maḥrit, &c.;
Opposite, Facing.

A few other variations occur, which I cannot class in any regular order, and there may be still more; the actual usage was frequently variable.

Maḥar; Face, Countenance, Presence, Front:—

𐎶 𐎶𐎵 𐎠𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵
𐎠𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵 (v. 𐎶𐎵𐎶𐎵) 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, maḥar Marduk
sar same va irṣiti abi alidi-ka epsetú-a sumgiri kibi dumku-a; *the presence*
of Merodach, the king of heaven and earth, the father begetting thee, may it
favour my work, my excellent edifice(?).—Birs iii. 26. See pp. 241, 517.

𐎶𐎵 𐎶𐎵𐎶𐎵 𐎠𐎶𐎵𐎶𐎵 (v. 𐎶𐎵) 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶 𐎶𐎵 𐎠𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, la naparká l'izkuru maḥar-ka; *uninterruptedly*
may they call to mind thy presence.—Senk. Cyl. ii. 26.

I find *maḥar-sun* in Botta 152, 14=158, and 154, 5=173, but do not understand either passage.

Maḥar; Before, In Presence of:—

𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, lu-niquiti urriḥte ibbuti maḥar-sun
akki; *victims sweet-smelling (and) pure, before them I slew*.—Esar vi. 30.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, kamṣu
izzazu maḥru-ssu; *treasure they have raised up before him*.—E.I.H. ii. 62.

See p. 574.

MHR

Adi mahri; to my presence:—

𐎶 𐎠𐎫𐎶 𐎶𐎵𐎶 𐎶𐎠𐎫𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶, adi mahri-ya uplu; *to my presence they brought.*—Neb. Yun. 35.

𐎶 𐎠𐎫𐎶 𐎶𐎵𐎶 𐎶𐎠𐎫𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶, adi mahri-ya ispura; *to my presence he sent.*—Botta 153, 9 = 153. See also Sen. B. i. 20.

In the following passage we have a variant 𐎶 𐎠𐎫𐎶 𐎶𐎵𐎶, which would be read *adi pani-ya*:—

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 (v. 𐎶𐎵𐎶) 𐎶𐎵𐎶
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 (v. 𐎶𐎵𐎶 𐎶𐎵𐎶),
madatta-su mahritu sa ina tirzi sarri abi-ya usabtilu issû-ni adi mahri-ya
(v. pani-ya); *his former tribute which in the times(?) of the kings my fathers
had been interrupted, they sent me to my presence.*—Assur b.p. iii. 81.

Mahruti, arkuti; mahriti, arkiti; before and after:—

I hardly know in what sense to understand "before and after" in the following extracts; but I think the phrase may be rendered "generally," or "altogether," not strictly including every individual:—

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 (v. 𐎶𐎵𐎶 𐎶𐎵𐎶) 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 (v. 𐎶𐎵𐎶) 𐎶𐎵𐎶
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶, ki mahhi sarri-sunu mahruti arkuti la palihuti Assur u Istar
bili-ya munirritu sarri abi-ya abbul aggur uqalli samsi; *the high places
of their kings generally [before (and) after], not reverencing Assur and Istar
my lords, (and) injuring the kings my fathers, I threw down, I destroyed, I
scorched in the sun.*—Assur b.p. vi. 104.

Not quite clear; I am compelled to translate *munirritu* as a plural.

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶, tur-sali sarri hirati [dami] sarri adi qinni mahriti va
arkiti sa sarri Numma-ki aslula ana Assur-ki; *the daughters of kings,
the wives of kings, with the relatives generally [before and after] of the kings
of Elam . . . I carried off to Assyria.*—Assur b.p. vi. 114.

MHR *Mahrú, mahrí, mahré, mahrut, mahrit*; First, Former:—

Dr. Hincks was of opinion that when *mahrú*, &c., preceded a substantive it denoted "first;" and that when it came after it signified "former" only; Astron. Tablet, p. 35. This is not always the case; see the passage from Shamas Phul quoted below.

In these quasi-prepositions it will be seen that when put in the singular number they almost invariably take a final complementary vowel.

First:—

𐎶 𐎠𐎵 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 (v. 𐎶𐎵) 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶, ina mahrí garri-ya; *in my first expedition*.—Sen. B. i. 3. Assur b.p. i. 51.

𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 (v. 𐎶𐎵) 𐎶𐎵𐎶 (𐎶𐎵) 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 (v. 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶) 𐎶𐎵𐎶
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 (v. 𐎶𐎵𐎶) 𐎶𐎵𐎶 𐎶𐎵𐎶 (v. 𐎶𐎵𐎶 𐎶𐎵𐎶)
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶, ina mahrí pali-ya sa el-Shamas
dayan [ditar] kiprati zalil-su tabu eli-ya iskunu ina izruti (v. iz-guza) sarruti
rabis usibu; *in my first years, when the Sun-god, ruler of countries, his good
shadow upon me cast, (and when) on the throne of royalty greatly I sat*.....—
Sard. i. 44.

𐎶 𐎠𐎵 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
ina mahre garri-ya sa Marduk-bal-adanna astakan hapikta-su [sisi-su];
in my first expedition, of Merodach-baladan *I effected his defeat*.—
Sen. T. i. 19.

In the parallel Sen. Gr. 6 we have *ina ris sarruti-ya*, "in the beginning of my reign," instead of *ina mahre garri-ya*, which proves the value.

𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶, ina garri-ya mahre
sa ana Na'ri elú madatū amhar; *in my first expedition, when to Nairi
I went up, tribute* *I levied*.—Sh. Ph. i. 53.

Former:—

𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 (𐎶𐎵) 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶, Sarludari tur Rukipti sar-sunu mahrú eli nisi Izaqalluna
askun; *Sarludari the son of Rukipti their former king, over the men of
Ascalon I appointed*.—Sen. T. ii. 62. Sen. B. i. 21.

MHR *Alik*, or *alikut mahri*; Predecessor:—

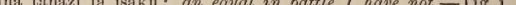
𐤁𐤏𐤕 𐤀 𐤓𐤗𐤍 𐤒𐤔 𐤓𐤗𐤍 𐤓𐤗𐤍 𐤓𐤗𐤍 ... 𐤓𐤗𐤍 𐤔𐤕𐤖 𐤀
𐤓𐤗𐤍 𐤔𐤕𐤖 𐤔𐤕𐤖 𐤓𐤗𐤍 𐤓𐤗𐤍 𐤓𐤗𐤍 ... 𐤓𐤗𐤍 𐤓𐤗𐤍
𐤓𐤗𐤍 𐤓𐤗𐤍 𐤓𐤗𐤍 𐤓𐤗𐤍 𐤓𐤗𐤍 𐤓𐤗𐤍 𐤓𐤗𐤍 𐤓𐤗𐤍 𐤓𐤗𐤍 𐤓𐤗𐤍
inusu hekal kutalli sa usepisu alikut mahri abe-ya tulu-sa ul ipsi
ma zuhhurat subat-sha; whereas the palace (and) walls which my fathers
going before had made its body was not, and its site was small, —
Neb. Yun. 56.

The phrase *alik mahri* for "predecessors" is frequently used. See יִלְכֹּד יִלְכֹּד יִלְכֹּד יִלְכֹּד יִלְכֹּד, *alik mahri abi-ya*, "my fathers going before," in Esar iv. 51; v. 34, &c. I do not know whether this root (לך) should be transliterated *alik* or *halik*, I fear my practice has varied. The *pavi mahri* of the following quotation has much the same meaning as *alik mahri*:-

sa manama la iptiqu sarru pani mah-ri-ya; (*figures*)
which never had fashioned a king preceding before me.—Sen. B. iv. 21 =
41 BM 22.

Mahira; an Equal:—

𐤀 𐤁 𐤂 𐤃 𐤄 (v. 𐤅), mahira la isû;
an equal he has not.—Fig. i. 44. Esar i. 8. St. 3. 𐤀 𐤁 𐤂 a variant
 in St. 3. See Sard. i. 13; iii. 115.


 mahira ina tahazi lá isáku; *an equal in battle I have not.*—Tig. i. 58.

dannu sar kissati la mahri; *king powerful, king of legions, unequalled.*—
 Sh. Ph. i. 27.

 , *maḥaru sa nisi*, "equal of a man."—27 II.44*d*.















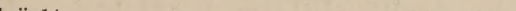






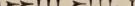


𐎠𐎢𐏁𐎧 𐎡𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧
𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧
miḫirat mie ina kupri va agurri isid-ša usarsid; *facing the waters, in cement*
and brick its foundation I laid down.—Nerig. ii. 25. See E.I.H. vii. 61, and
Neb. Bab. ii. 18.


, istu tig Utkiprat-ki adi miḫirat bab
rabi; *from the side of the Euphrates to the front of the great gate.*—
Neb. Bab. ii. 14.



 izzaqipi useli; *him opposite the great gate of his city on a cross I raised.*—

 Tig. jun. 16. Var. , mihrit, in 17BM10.

𐎶𐎵𐎴𐎧 𐎶𐎵𐎴𐎧 𐎶𐎵𐎴𐎧 𐎶𐎵𐎴𐎧 . . . 𐎶𐎵𐎴𐎧 𐎶𐎵𐎴𐎧 𐎶𐎵𐎴𐎧 𐎶𐎵𐎴𐎧
𐎶𐎵𐎴𐎧 𐎶𐎵𐎴𐎧, Bit-Appati . . . usepisa mihrit babi-sun; *Bit-Appati* . . .
I caused build opposite their gates.—Botta 152, 18 = 162.

, ana miḫrit sar Numma-ki umahdu; against the king of Elam they were assembled.—Neb. Yun. 29.

sa ina maħra sar yaumma
libba-sunu la idú; (*places*) which previously a king of ours their interior had
never known.—Tig. iv. 54. See note in p. 464.

istu usse-su adi gablubi-su epus eli mahre uttir; from the foundation to the summit I made it, to its former state I restored it.—Fig. vii. 86.

The variant *mahri-ya*, I think, must be a mistake.

𐎲 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵
𐎠𐎵 𐎠𐎵𐎵𐎵 𐎠𐎵 𐎠𐎵𐎵 𐎠𐎵𐎵, ana Nabu bal Nukimmut sa
kibit-šu maḫrat; *to Nebo son of the Nukimmut, whose glory is pre-*
eminent.—2 Pul 2.

Bit-Imbí-maḥrú, *n.* Bit-Imbí-maḥré, *obl.* *A City of Elam.* — Assurbanipal v. 55, 60.

Mahrû is here a distinctive epithet forming part of the name of a city. The king Assurbanipal informs us that his grandfather Sennacherib had captured this place, and that the king of Elam had built another city opposite to it, and had called its name *Bit-Imbi*. "Sû sar Elamû er mîhrit er Bit-Imbi-mahrê sanimma ebu(s)u ma er Bit-Imbi izkuru nibit-su."

MHR 𐎠𐎡𐎢 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚

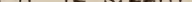
𐎶 𐎠𐏁 𐎫 𐎥𐎵 𐎡𐏁 𐎲 𐎧𐏁 𐎤𐎴𐎶𐎵 𐎶𐎵𐎠𐏁 𐎶 𐎶 𐎶𐎵
𐎫 𐎥𐎵 𐎲 𐎧𐏁 𐎤𐎴𐎶𐎵 𐎶𐎵𐎠𐏁 𐎶𐎵 𐎶𐎵𐎠𐏁 𐎶𐎵𐎠𐏁 𐎶𐎵𐎠𐏁
𐎶𐎵𐎠𐏁 𐎫 𐎤𐎴𐎶𐎵 𐎥𐎵 𐎶𐎵𐎠𐏁 𐎶𐎵𐎠𐏁 𐎶𐎵𐎠𐏁 𐎶𐎵𐎠𐏁 𐎶𐎵𐎠𐏁
𐎶 𐎶𐎵𐎠𐏁 𐎶𐎵𐎠𐏁 𐎶 𐎶𐎵𐎠𐏁 𐎶𐎵𐎠𐏁 𐎶𐎵𐎠𐏁 𐎶𐎵𐎠𐏁 𐎶𐎵𐎠𐏁 𐎶𐎵𐎠𐏁
𐎶𐎵𐎠𐏁 𐎶𐎵𐎠𐏁 𐎶𐎵𐎠𐏁 𐎶𐎵𐎠𐏁 𐎶𐎵𐎠𐏁 𐎶𐎵𐎠𐏁 𐎶𐎵𐎠𐏁 𐎶𐎵𐎠𐏁 𐎶𐎵𐎠𐏁

Iz-mehri alik mat Iz-mehri ana šiḫarti-sa aksud gusuri sa Iz-mehri akiši
ana Ninua upla ana Istar bilat Ninua mahdi [hí] asaba; *to the land of
Iz-Mehri I went, the land of Iz-Mehri, to the whole of it, I captured; planks
of Mehri wood I cut, and to Nineveh I carried; to Istar, the lady of
Nineveh, many I placed.*—Sard. iii. 91.

The last words not quite sure; I read  "many," with  phonetic complement (p. 395), and take *asaba* as an irregular form of the verb *asab*, Hebrew .

    , Maḥirāni.

Name of a province, which I was able to read in 1864, by a favourable interval of sunshine, in l. 19 of the much defaced unpublished side of the Broken Obelisk in the British Museum, R.I. Vol. 1, Sh. 28. This side appears to be a list of above a dozen dated battles, most of them in Arime [Syria].

 Mehranu.—Esar ii. 25.

A city of , *Barnaki*; Dr. Oppert reads *Masnaki*. There is no indication of the locality. It was devastated by Esar Haddon. See p. 123.

MT 𐤓 𐤕𐤍 𐤕𐤌𐤕 𐤕𐤌𐤕 𐤕𐤌𐤕 𐤕𐤌𐤕 𐤕𐤌𐤕, maṭú.—Syl. 141.

Mr. G. Smith reads *matu* "staff or yoke;" see North British Review, Jan. 1870, p. 318

𐤀 𐤁 𐤌, sibtu; *Sceptre*. Heb. שֵׁבֶט.

ina bithira sibtu ul imagaru; goddess of war and battle, whose power in
Bithira does not drop the sceptre.—1 Beltis i. 5.

Very doubtful. *Ma*, which follows as a conjunction, almost forbids such a phrase. Dr. Hincks, in his Grammar (Journ. R.A.S. 1866, p. 515), doubtfully proposes to render *balu-sa* 'her sons.' See a former attempt in p. 91.

MIZ 𐤌. 𐤍 𐤎 𐤏 𐤐 𐤑, Maizai.—Sard. iii. 86. 43 BM 11.

A province of Phoenicia which paid tribute to Sardanapalus.

MK 𐤍 𐤎 in Sen. T. vi. 24, is erroneously engraved for 𐤍 𐤎.

I insert such cases as this in order to spare the student some useless researches.

𐤍𐤍𐤍 𐤌- 𐤍𐤍𐤍 𐤌- 𐤍- 𐤎. 𐤎 𐤍 𐤎- 𐤍 𐤎,
šiggur im-ki.—50 II. 22 a.

𐤍𐤍 𐤌- 𐤍 𐤍 𐤎 𐤎 𐤎 𐤎. 𐤎 𐤍 𐤎- 𐤍 𐤎,
šiggur im-ki.—50 II. 23 a.

From a bilingual list of enclosed cities in Babylonia.

MKB 𐤎- 𐤎 𐤎, imkab; a *Storm, Cloud*.

Im-kab, or rather *im-kabed* [pp. 519, 720], has, among other values, the meaning "wind-heavy;" it was certainly not so pronounced, though we may not know what the sound was. We may compare it with *bit-rab*, "house-great" to the eye, but *hekal*, "a temple" or "a palace" to the ear; in like manner *an-e* and *kis* were certainly read *same* and *irziti*, "heaven and earth."

𐤎- 𐤎- 𐤌 𐤍 𐤎- 𐤎- (v. 𐤎-) 𐤎 𐤍
𐤎- 𐤎 𐤎 𐤎- 𐤎- 𐤎, gimri matti-su rapsati kima imkab
azhup; *all his broad lands like a storm I swept*.—Sen. Gr. 29. Sen. T. ii. 11.

𐤎 𐤎 𐤎- 𐤎 𐤎 𐤎- 𐤎 𐤎 𐤎- 𐤎 𐤎 𐤎- 𐤎 𐤎 𐤎-
𐤎- 𐤎- 𐤎 𐤎- 𐤎- 𐤎 𐤎- 𐤎 𐤎- 𐤎- 𐤎- 𐤎- 𐤎-
qutur nakvuti-sunu kima imkab kabti pan same rapsuti usaktim; *the smoke of their burning like a heavy cloud the face of the broad heavens covered*.—Sen. T. vi. 68.

𐤎 𐤎 𐤎- 𐤎 𐤎 𐤎- 𐤎 𐤎 𐤎- 𐤎 𐤎 𐤎- 𐤎 𐤎 𐤎-
𐤎- 𐤎- 𐤎 𐤎- 𐤎- 𐤎 𐤎- 𐤎 𐤎- 𐤎- 𐤎- 𐤎- 𐤎-
𐤎- 𐤎- 𐤎- 𐤎- 𐤎- 𐤎- 𐤎- 𐤎- 𐤎- 𐤎- 𐤎- 𐤎-
epir [is-mada] niri-sunu kima imkab kabte sa dunni eriyāti pan same rapsuti katim illamú-a; *the dust of their feet like a heavy storm of the face of the broad heavens concealed before me*.—Sen. T. v. 45.

See the note in p. 631. I have no confidence in the readings proposed there, nor can I suggest anything better now.

MKB            , muqappiz; *Passing Over*. Heb. מִקְּבִיז.

           , muqappiz tig aibi-su;
passing over the heads of his enemies.—Sard. i. 14 = iii. 116.

             
                
                
va ri'u [sap] saqi muqappiz risete sa sade kalit harsáni; *prince glorious, master of roads and lord of streets(?)*, passing over the heads of hills (and) all forests.—New Div. 7. 12BM 1b.

MKD               , makát; *Pathways*. Ch. מִכָּת, "stravit."

             
                
abarti Buratti urakkişu; *pathways of brick along the Euphrates he constructed*.—E.I.H. v. 7.

             
                
iz-mahhi va alabita zir duki usbat.—Sen. B. iv. 31. 42 BM 39.

I have made several errors, typographical and others, in this extract in p. 566.
I can now only see that the writer mentions the cutting down of large trees for building purposes.

 .  .    .—Syl. 332.

¶               , mikitta; *Foundation*. Heb. מִכִּתָּה.

             
              
              
sumi ya ina kitirri aptáti-sa askun; *its foundation I made strong, and the writing of my name on its added capitals I placed*.—Birs ii. 11. See p. 632.

¶                .—Assur b.p. iv. 57. See *misah*.

ᐃᑦ ᐱᑦ ᐅᑦ ᐆᑦ ᐇᑦ ᐈᑦ ᐉᑦ ᐊᑦ ᐋᑦ . . . ᐍᑦ ᐎᑦ
ᐏᑦ ᐐᑦ ᐑᑦ ᐒᑦ ᐓᑦ ᐔᑦ ᐕᑦ ᐙᑦ ᐚᑦ ᐛᑦ, matima ina
arqa yommi . . . ana makamma sanumma isarra-su; *whoever in after days*
. . . . *to another place shall direct it.*—2 Mich. ii. 5.

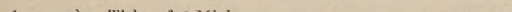
I have no confidence in the value "place;" the hieratic form of  is doubtful, and the subject, notwithstanding the singular *su*, being lands, they could not be removed.

(v. 𐎶 𐎶𐎶 𐎶), ina mahre garri-ya ana Makan u Meruhha lu allik
(v. alakku); *in my first-expedition, to Makan and Meroe I went.*—
Assur b.p. i. 51.

This extract shews the sound of , which was inadvertently omitted in the List of Characters arranged under M in Part III.; it is included in No. 43 of the List of Compound Syllables in Part I., where the values *sig* and *ma* are given to it, with a reference to Syl. 280; see also 51 III. 17 c. The sound is further shewn by the following extracts:—

6 II.28b, in a list of animals.

—6 II. 19b. Heb. דָּוִד.


 sa nari anní mukin
 kudurri darati sum-su; *of the setter up of this tablet as landmark, to ages*
his name (i.e. may the name of him who has placed this tablet as a landmark
endure for ages).—Title of 2 Michaux.

The head lines of this tablet are repeated in a single line at the end, where it ought to stand as a modicum of relief, following the evils invoked generally upon those who injure inscriptions. Some pains have been taken to erase the line here, and it would hardly have been legible but for the copy at the head. See a less successful version in p. 267.

ML

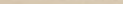
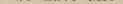
𐎶𐎵 𐎠𐏀𐎧 𐎶𐎵 𐎠𐏀𐎧 𐎶𐎵 𐎠𐏀𐎧 𐎶𐎵 𐎠𐏀𐎧 𐎶𐎵 𐎠𐏀𐎧
𐎶𐎵 𐎠𐏀𐎧 𐎶𐎵 𐎠𐏀𐎧 𐎶𐎵 𐎠𐏀𐎧 𐎶𐎵 𐎠𐏀𐎧 𐎶𐎵 𐎠𐏀𐎧 (v. 𐎶𐎵) 𐎶𐎵
𐎠𐏀𐎧 𐎶𐎵 𐎠𐏀𐎧 𐎶𐎵 𐎠𐏀𐎧 (v. 𐎶𐎵) 𐎶𐎵 𐎠𐏀𐎧 𐎶𐎵
𐎶𐎵 𐎠𐏀𐎧 𐎶𐎵 𐎠𐏀𐎧 (𐎶𐎵 𐎠𐏀𐎧) 𐎶𐎵 𐎠𐏀𐎧 (v. 𐎶𐎵) 𐎶𐎵
𐎶𐎵 𐎠𐏀𐎧 (v. 𐎶𐎵 𐎠𐏀𐎧) (𐎶𐎵) 𐎶𐎵 𐎠𐏀𐎧 𐎶𐎵
𐎶𐎵 𐎠𐏀𐎧 (𐎶𐎵 𐎠𐏀𐎧) 𐎶𐎵 𐎠𐏀𐎧 𐎶𐎵 𐎠𐏀𐎧 𐎶𐎵 𐎠𐏀𐎧
𐎶𐎵 𐎠𐏀𐎧 𐎶𐎵 𐎠𐏀𐎧 𐎶𐎵 𐎠𐏀𐎧 𐎶𐎵 𐎠𐏀𐎧, bahlat arba' lisan aḥitu adme la
biḫarti asibut(i) sadi va māti mala (v. mal) irtehu ṣab ili bil gimri sa ina
zikar (v. zikri) Assur bili-ya ina mebad sibirri-ya aslula pá istin usaskin; *the*
people of the four separate tongues, the men not taxed, inhabiting the hills and
plains, all those whom the chief of the gods, the lord of all, hath provided
for, (and) whom, in remembrance of Assur my lord, in the exercise of my
hopefulness I have gathered (and) under one [together?] have established
. —Botta 23, 18; 27, 67; 31, 93; 35, 87; 39, 85; 43, 104;
47, 92; 51, 93.

The sentence goes on to say, "and I have brought forward among them young men of Assyria, skilled in all things," &c. See p. 559. Some words doubtful.

ili rabi mala ina nari anni sumi-sunu zakru ana hūlti va laḥīti l'irteddu-su;
the great gods who in this tablet their names are mentioned, to sickness and
trouble may they reduce him.—2 Mich. ii. 36. See 1 Mich. iv. 22.

𐎶𐏁𐎠𐎵𐎡𐏃𐎧𐎺𐎢𐏁𐎫𐏀𐎽𐎲𐏂𐎣𐎶𐏁𐎪𐏀𐎮𐎥𐏁𐎴𐎶𐏁𐎩𐏀
𐎤𐎻𐏁𐎨𐎹𐎦𐎱𐏁𐎰𐎭𐏁𐎸𐎬𐏁𐎷𐎯𐏁𐎳𐎿𐏁𐎴𐎶𐏁𐎩𐏀𐎮𐎥𐏁𐎴𐎶𐏁𐎩𐏀
𐎤𐎻𐏁𐎨𐎹𐎦𐎱𐏁𐎰𐎭𐏁𐎸𐎬𐏁𐎷𐎯𐏁𐎳𐎿𐏁𐎴𐎶𐏁𐎩𐏀𐎮𐎥𐏁𐎴𐎶𐏁𐎩𐏀
𐎤𐎻𐏁𐎨𐎹𐎦𐎱𐏁𐎰𐎭𐏁𐎸𐎬𐏁𐎷𐎯𐏁𐎳𐎿𐏁𐎴𐎶𐏁𐎩𐏀𐎮𐎥𐏁𐎴𐎶𐏁𐎩𐏀

amzû mala libbi-ya ina kisitti nakiri matlûti sa ina
tugulti ili rabi bili-ya iksuda gata-a isrit mahazi sa Assur-ki u Akkad-ki
usepis; I carried out what was in my heart, (and) out of the captures accu-
mulated from the rebels, which in the service of the great gods my lords my hands
had captured, ten fortresses of Assyria and Accad I caused make.—Esar iv. 41.

Dr. Oppert reads "thirty-six" instead of "ten," taking the first syllable as a numeral; but Dr. Hincks quotes  from a tablet which he saw at the British Museum in 1854, and printed in the Literary Gazette the following year (see his *Astronomical Tablet*, pp. 33-4); we have also  equated to , "ten," in 62 II. 50 d.

MIL

rabūti kima gipis tihantī usalmī's; a lake, a gathering of great waters, like
the depth of the sea, I obtained.—Neb. Gr. ii. 12.

See p. 625, where I have hazarded an incorrect translation. Dr. Hincks proposed to render *usalimis* "I caused them to see" (Gram. Journ. R.A.S. 1864, p. 494), but without giving any etymology. I prefer to read "I obtained or secured it," literally "I caused it to be near," from the root *lama*, Heb. לָמַד. Cf. E.I.H. vi. 43.

MUL

𐎠𐎡𐎢𐎣𐎤𐎥, muli; *Salt.* Heb. מִלַּח. (?)

, ana mattu sadi kaspi sadi muli sadi aben
izzir-rabi alik; *to the mountains [mines] of silver, of salt, of alabaster(?), I*
went.—Obel. 107.

This is Dr. Hincks's version, which I assent to, with some doubt about *muli*. Dr. Oppert's rendering is "je marchais vers ces pays où il y a des mines d'argent, et de Mouli, où il y a du plomb."

《傳》：『四』=『四』=29 II.66 a.

IML

𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, imlu; *Work.* Heb. עֲמַל.

[illegible]

Some words doubtful, but the meaning, I think, generally fairly given. I have rendered *zui* by "food," from a root *zui*, "to feed;" see Jer. v. 8, and Dan. iv. 12; also *zui*, p. 359. I take the opportunity of confessing to a very gross error in that page, arising from my supposing 𪛗 to be "a tail" instead of *kun*. I now read "a lion of the desert by the tail I seized him." A similar correction is required for the preceding paragraph in p. 358.

MLD 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒𐾓𐾔𐾕𐾖𐾗𐾘𐾙𐾚𐾛𐾜𐾝𐾞

asariddan malki; *the chief of kings*.—Sen. T. i. 7 = Sen. Gr. 3.

sa zikar-su eli maliki nibú; *whose renown over monarchs is proclaimed.*—

Seems clear, but the preceding words, apparently belonging to the clause *gimirta sap-ya kenu*, are hardly intelligible, and *sa zikar-su* is omitted on one copy of the inscription.

sar sa inṭur-su Assur sar Istar(?) udtu-su ma malkut lasanan umallú
 qata-ssu; *king whom Assur hath protected, king (whom) Istar hath favoured,*
and (with) the kingdom of Lasanan [or kingdom unrivalled, see p. 701] hath
filled his hands.—2 Pul. 1.

𐌸𐌹𐌺𐌹𐌺𐌹𐌺𐌹. —31 II.39 c. Maluku = sar.

三十一. — 31 II. 40 c.

𠂇𠂇 (𠂇𠂇𠂇𠂇𠂇) 𠂇. 𠂇𠂇𠂇𠂇.—48 II. 15 a.

מַלַּךְ מַלְאָכִים, מַלְאָכִים מַלְאָכִים, malak, malaku; *Passage, Course, Approach*.
 Heb. מַלְאָכִים.

𐎠𐎢𐏁𐎧𐎫𐎡𐏃𐎶𐎥𐎵𐎲𐎠𐎹𐎺𐎠𐎪𐎠𐎭𐎠𐎬𐎦𐎤𐎴𐎶𐎥𐎵𐎲𐎠𐎹𐎺𐎠𐎪𐎠𐎭𐎠𐎬𐎦𐎤𐎴𐎶𐎥𐎵𐎲𐎠𐎹𐎺𐎠𐎪𐎠𐎭𐎠𐎬𐎦𐎤𐎴𐎶
malak mie-su kima labirimma ana ité Bit-saggaṭu ustetesir; *the course of its*
waters, as of old, to the walls of Bit-saggaṭu I directed.—Nerig. ii. 3.

MLL 𐎠𐎵𐎠𐎵 . 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵, Amlilatu.—Tig. jun. 22.

Name of a city captured by Tiglath-Pileser II.

MLM 𐎠𐎵𐎠𐎵, 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵, 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵, 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵, &c.
melam, melammu, milamme, &c. *Nearness, Presence, Approach.* Heb. לְיָה, "to abide with," "to join," "to be near."

This word has been occasionally rendered by "fear," in apposition with *pulhu*, as "fear and apprehension;" but Semitic etymology pronounces in favour of "approach," and I think it is always either in the genitive case or construct form when it follows *pulhu*.

𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵, pulhu adiru melam Assur bili-ya lu iṣḥup-sunuti; *great awe of the approach of Assur my lord swept them.*—Tig. ii. 38.

The variant 𐎠𐎵𐎠𐎵, *izkap*, must be looked at as bad spelling, unless 𐎠𐎵𐎠𐎵 represent *ḥup* as well as *kap*, which may well be the case. I think we have the same form in the 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 of Esar iv. 25, which is made 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 in the letter-press copy 25 BM 24; the 𐎠𐎵𐎠𐎵 being, no doubt intended for 𐎠𐎵𐎠𐎵, one of the forms of 𐎠𐎵𐎠𐎵. See p. 95.

𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵, pulhi melamme biluti-ya iṣḥupu-su; *the fears of the nearness of my power overwhelmed him.*—Sen. T. ii. 35; iii. 30.

See New Div. ii. 74 and Obel. 79.

𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵, puluḥti melamme sarruti itati-su ṣaḥrā; *the terrors of the presence of royalty its walls were surrounding.*—E.I.H. ix. 34.

𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 (v. 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵) 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵, puluḥti milamme (v. meilme) sarruti-ya iktu-su; *the fears of the presence of my royalty crushed him.*—Assur b.p. i. 87.

𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵 𐎠𐎵𐎠𐎵, istu pan [ta si] naḥarrat izkuti-ya melamme biluti-ya ippir ma er-su uvassir; *from before the fear of my weapons (and) the nearness of my power he fled, and his city he abandoned.*—New Div. ii. 68. See Sard. ii. 113.

MLT   , , , . Heb. מִתָּה or מִתָּה, "to mark."

             ; *a palace for the seat of my royalty, for the glory of my power, of ages, [for long time,] within it I laid down, I placed, I dedicated.*—Monol. 13. Cf. St. 19. See p. 785.

           ; *a palace of fine stone and cedar wood, of large measure, for the glory of my power, completely I caused build.*—Esar v. 50.

See p. 744, where I have left *mate muduti* untranslated; but there are several forms of *madu*, "great" [pp. 739-742], though I have not seen *mudu* in any other case; *mate* may perhaps be cognate with מִדָּ and מִדָּ, "measure" and "extent." It is indistinct on the slab.

             ; *I, Assurbanipal . . . for my renown, on my feet, a strong lion of the desert by his ear I seized [lit. of his desert by his ear I seized].*—R.I. Vol. 1, Pl. 7, No. ix. B. 2.

See a note in p. 791 on the transfer of the enclitic pronoun. In the same plate, under E. 4, we have the following broken bit:—

          ; *Bit-ḫitlanni like a temple of Syria, for my renown within the city of Calah I made.*—Tig. jun. 68.

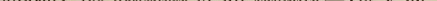
Observe the form of *Bit-ḫitlanni*; in all other cases I find *ḫitlanni*. The line is deficient at beginning and end.

. >I<v> >II<I >III (v. >I<I >Ë)] >Ï<, nisi multahti sa Bit-Imbí nisi sáunu namriri Assur u Istar bili-ya iššup-sunuti; the people remaining of Bit-Imbi these people the power of Assur and Istar my lords overwhelmed them.—Assur b.p. vii. 76.

This passage extends to more than twenty lines; to render it intelligible I give down to the first pause:—"The people remaining of Bit-Imbi, [twenty more cities are enumerated] who in my former expedition fled from the powerful weapons of Assur and Istar, and took to the rugged mountain Uṣṣal-atrī, these people who in Uṣṣal-atrī established the mountain for their strongholds, the power of Assur and Istar my lords overwhelmed them."

nasi haruti [iz-pa] elute ilu multalu Nin-kit ħirti Bel um ili; *Nebu, holder of
the lofty sceptre, god exalted; Beltis wife of Bel, mother of gods.*—Obel. 12.

See *Mustahu* in E.I.H. i. 7. This is part of an invocation to several gods, put at the head of the Obelisk inscription.

 musarbibu
kalit multarhi; *the destroyer of all iniquity.*—Tig. v. 66.

See a note in p. 556, where I have supposed an error in *musaribū*; I would now suggest that the root might be cognate with the Chaldee **שׁוּב**, with an irregularly added *r*, like the *l* in *usaldid*.

𐤀𐤓𐤁𐤁 . . . 𐤁𐤓𐤁𐤁 𐤁𐤓𐤁𐤁 (v. 𐤁𐤓𐤁𐤁 𐤁𐤓𐤁𐤁 𐤁𐤓𐤁𐤁)
𐤁𐤓𐤁𐤁 𐤁𐤓𐤁𐤁 𐤁𐤓𐤁𐤁 𐤁𐤓𐤁𐤁, sa usamqitu (v. usaknisu) kalit
multarhi; *who . . . hath crushed (subdued) all iniquity.*—Tig. vii. 41.

... (v.)
 sa ... upariru kizri' multarhi; who ... hath broken
the assemblages of the wicked.—Sard. i. 40.

See with *mupariru*, in Sard. i. 15; iii. 116. St. 4.

MM

sa ina la mami nagabta suluka ma satáki ettuti va nisi-su mie siqi la idá
ma ana zunni tig same turruza eni-sun asqu; *its neighbourhood, which for*
want of water [lit. in no water] dry had gone, and the * *were destroyed,*
and its people waters drinkable knew not, and for thirst to the region of sky
their eyes were directed. I watered.—Bavian 6.

I have left *ettuti* untranslated; the meaning may be that the water-courses were destroyed, but I do not know the word. Perhaps we might read *sa takettuti*, but this is equally unknown to me.

✱ 三, mu-ma; *the same Year.*

Accadian; *mu* was probably read *sanat*, "a year," see p. 718; *ma* may signify "also," as shown in pp. 711, 712; it would give force to the demonstrative pronoun, which I have endeavoured to shew by translating *mu-ma sidi* "that same year." There is no doubt of the meaning.

ina mu-ma siati Kullar attapalkat ana Zamua sa Bit-ani attarad; *in that same year Kullar I passed through, to Zamua of Bit-ani I went down.*—Obel. 50.

I have no doubt that *siati* is the *fem.* of *suati*, though I do not remember seeing the word in any other combination. See *Zamua*, in p. 352.

ina mu-ma siati ana Mazamua allik ina niribi sa Bunaiz lu erub [tub]; *in that same year to Mazamua I went, in the vicinity of Burnai I passed.*—New Div. ii. 75.

Mu-ma siati occurs several times on an unpublished side of the Broken Obelisk.

✠ ✠ ✠, mumu; *Year of the Name.*

As *nu* stands for *sumu*, "name" (p. 717), and for *sanat*, "year" (p. 718), *munu* may be read *sanat sumi*, "the year of the name;" there is no doubt that this is its meaning, however read. See under *šunu*, p. 686.

ina surrat sarruti-ya ina lime sanat sumi-ya; *in the beginning of my reign,*
in the date of the year of my name.—New Div. ii. 67.

AMM  ,   (V) , - , ammu, s. ammate, -ti, pl.
This or That; These or Those.

imm

The three lines following may imply the "sun-rising" or "day-opening":—

𐎶 (𐎶 𐎶) 𐎶 𐎶. 𐎶- 𐎶 𐎶 𐎶 𐎶.—26 II. 58 c.

(𐎶 𐎶) 𐎶. 𐎶- 𐎶- 𐎶 𐎶 𐎶 𐎶.—8 II. 5 a.

𐎶 𐎶. 𐎶- 𐎶- 𐎶 𐎶 𐎶 𐎶.—8 II. 6 a.

In the next extract *urru* is equated to *udda*, "day," in a form which would be the accusative case, if Assyrian; and, curiously enough, we have a similar form, 𐎶 𐎶, *adda*, for the Accad accusative, three times in p. 208. The concluding line is damaged.

𐎶 𐎶. 𐎶- 𐎶.—47 II. 60 c.

𐎶 𐎶. 𐎶- 𐎶 𐎶 𐎶.—8 II. 7 a.

A note on the value of 𐎶, "light," contrasted with 𐎶, "dark," will be found in pp. 714-5.

𐎶- 𐎶 𐎶 𐎶- 𐎶 𐎶 𐎶 𐎶 (𐎶) 𐎶
𐎶 = 𐎶 𐎶= 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶,
imma va musa kirbi-sa ištaprú ma ai ipparkú idá-sa; day and night within it may they [the sacred images] be enumerated, and may its defences be not broken.—Botta 16^{quater} 139.

See 𐎶- 𐎶 𐎶- 𐎶 𐎶, *imma musa*, in Botta 7^{quater} 158, and 𐎶 𐎶, *kirib*, in several parallel copies; of these I have not found one quite perfect, but have selected the best. For the value "defences" see pp. 209 and 474. *Immu* occurs very rarely in the inscriptions; the most usual way of denoting "day" is by the Accad 𐎶, with or without the phonetic complement 𐎶 or 𐎶, of which examples are given in pp. 210-1 and 238-9. In a few cases we have *urra* and *urru* for "day;" examples follow:—

𐎶 𐎶 𐎶- 𐎶- 𐎶 𐎶- 𐎶 𐎶 𐎶 𐎶 𐎶- 𐎶 𐎶-
𐎶 𐎶- 𐎶- 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶, *atman ili rabi*
va hekali subat biluti-ya urru musu akbud; a temple of the great gods and
palaces the seat of my power, day (and) night I laboured at.—Botta 43, 63.

𐎶 𐎶 𐎶- 𐎶- 𐎶 𐎶- 𐎶 𐎶 𐎶- 𐎶 𐎶-
𐎶 𐎶 𐎶 𐎶, *urra va musa l'imahi dadmi-su; by day and by night*
may she waste his towns(?).—2 Mich. ii. 23. See p. 225.

uMM 𐎶 𐎶, *umma; That, conj.*

Follows a verb of saying, announcing, declaring, &c.; see a note in p. 514. The word has sometimes been rendered by "thus," but we have more than one passage where *kiham*, "thus," occurs in close connection with *umma*. In a very few cases we have *ma* with the same value; see p. 714.

𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶,
igabbi umma anaku sar Numma-ki; he said that "I am the king of
Susiana."—Beh. 30. See also l. 61.

[illegible]

hekali-su nis-rabute manzaz-pani šiḫirti ummāni mala-basú muttabbilutu hekali
useṣa-mma sallatis amnu; *his wife, the eunuchs(?) [women-men] of his palace,*
the great men, elevated chiefs all, soldiers as many as there were, guards of
the palace, I brought out, and as booty I accounted.—Sen. Gr. 10.

𐤏𐤓𐤕𐤌𐤍 𐤀𐤔 𐤁𐤒 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓
𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 (𐤏) 𐤏𐤓 𐤏𐤓
𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 (𐤏𐤓) 𐤏𐤓 𐤏𐤓 𐤏𐤓
𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓 𐤏𐤓
𐤏𐤓 𐤏𐤓 𐤏𐤓, ummanat Ahhe-sa ana suzub va nirarute sa Qummuhi
illikuni itti ummanat Qummuhi ma kima subat lu usnail; *the soldiers of Ahhe,*
who to the deliverance and help of Commukha came, with these same soldiers of
Commukha, like potsherds I trod down.—Tig. ii. 16, 19.

𐎶𐎵𐎲 𐎠𐏁𐎧 𐎶𐎵𐎲 𐎶𐎵𐎲 𐎶𐎵𐎲 𐎶𐎵𐎲 𐎶𐎵𐎲 𐎶𐎵𐎲 𐎶𐎵𐎲
𐎶𐎵𐎲 𐎶𐎵𐎲 𐎶𐎵𐎲 𐎶𐎵𐎲 𐎶𐎵𐎲 𐎶𐎵𐎲 𐎶𐎵𐎲 𐎶𐎵𐎲 𐎶𐎵𐎲
𐎶𐎵𐎲 𐎶𐎵𐎲 𐎶𐎵𐎲 𐎶𐎵𐎲 𐎶𐎵𐎲 𐎶𐎵𐎲 𐎶𐎵𐎲 𐎶𐎵𐎲 𐎶𐎵𐎲, ẓir gimir ummanāti
nakiri limnuti ẓarbis yommis alšá kima Yav iṣgum; upon the whole of the
soldiers, malignant rebels, fervent as the day I beamed, as Yav pours down.—
Sen. T. v. 61. See pp. 246, 377, 691.

In Tig. i. 71 *ummanate* varies with , *guradi*, "soldiers."  occurs on one copy of Tig. iii. 36; and I find  somewhere, but have lost the reference.

MMR 𐎠𐎡𐎢𐎣, ammar; *Rebellious*. Heb. מְרִיר.

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 (v. 𐎠𐎡𐎢𐎣) 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣
𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣
(v. 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣), zabi ammar istu [ta] pan izkuti-a ipparsiduni urduni
niri-a izbutū; *the soldiers rebellious from before my arms having fled (and)*
come down, they took my yoke.—Sard. i. 66.

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣
𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣
rabi ammar ippalkituni akuzu masaqi-sunu [šui-sunu] ašitu uḫallil; *the great*
men rebellious (when) they had transgressed (and) I had cut off their skins, I
made a trophy(?).—Sard. i. 89.

Several similar passages occur in Sard. i. 72; ii. 82, 90, &c., &c.; but I have not found the word in any other inscription with this value. I have printed in p. 579 a bit from 1 Beltis 6, being an epithet of the goddess, doubtfully rendered, as these epithets usually are. A note is added in which I hazarded the value "inhabitants" for *ammār*; but "rebellious" is more suitable to the context and to etymology. Dr. Oppert translates the last passage "I covered the wall with their skins," reading probably *uḫallip*; I am not inclined to admit this, but shall return to the phrase, which is of frequent occurrence, on the next opportunity. See *ašitu* and *išitu*, pp. 43 and 490.

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣, Ammaru.—Sard. ii. 69.

A city of Ameka, a petty king of Zamua, taken and destroyed, with many others, by Sardanapalus. See pp. 35 and 352.

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣, immirmir.

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣
𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣
zuluḫe dammatī immirmir gukkallū usummu belá.—Neb. Gr. iii. 11.

I have several times tried in vain to understand this; see pp. 347, 412, 433, 607, 766. In p. 607 the beginning of l. 10 coincides with the end of the line quoted here.

MMS 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣, mamis.—Neb. Gr. iii. 15.

This word follows in the same line with *immirmir*, just entered. I refer more particularly to l. 607, but a student desirous of trying this difficult passage should consult all the pages mentioned.

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣, Ammaus, or Amnavas.—Tig. iii. 73.

A province mentioned with Šaravas in the country of Aruma, wasted by Tiglath-Pileser. All these names are unknown.

𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣.—25 II. 6a.

MN <<, man, nis. As ideogram it signifies *King; the Sun*.

For evidence of the value MAN compare        , Mannai, in Sarg. 15, 31, and <<     in Botta 145, 24=36; for evidence of NIS see <<    <<, var. <<        , musaknis, Tig. ii. 87; <<    <<, var. <<        , musaknis, Sard. i. 14.

 <<, sar; *King*.

The following extract proves the sound and value; with the addition of   it is read *sarruti*:—

              , sarru.—Syl. 330.

              , —33 II. 43 c.

 (v. <<), *passim*. See Sard. i. 20, 21, 22.

ㄹ[, mun; *Benefit, Service*; mut(?), *Evil*.

I have supposed a sound *mut* in a sense of "evil," in addition to the usual *mun*, with *dabtu*, "good," as given in Syl. 165. The meaning is clearly "evil" in Esar ii, 26. I am not so sure about the passage in Assurbanipal, where Mr. G. Smith's translation is "we have been rebellious against the benefits of Assurbanipal." I have no authority for *mut*; the following syllabary-extract and variant will be evidence for *mun*:—

𠂇𠂇𠂇𠂇𠂇𠂇, munu, tabtu.—Syl. 165.

See , var. , *muntahzi*,
“warriors,” Sard. ii. 71.

𐎶 𐎠𐏀 𐎧 𐎲𐎠𐏁 𐎡𐏄 𐎠𐎵𐎹𐎶 𐎤𐎢𐏁𐎥 𐎠𐎵𐎹𐎶 𐎤𐎢𐏁𐎥 𐎠𐎵𐎹𐎶 𐎤𐎢𐏁𐎥 𐎠𐎵𐎹𐎶 𐎤𐎢𐏁𐎥
𐎶 𐎠𐎵𐎹𐎶 𐎤𐎢𐏁𐎥 𐎠𐎵𐎹𐎶 𐎤𐎢𐏁𐎥 𐎠𐎵𐎹𐎶 𐎤𐎢𐏁𐎥 𐎠𐎵𐎹𐎶 𐎤𐎢𐏁𐎥 𐎠𐎵𐎹𐎶 𐎤𐎢𐏁𐎥
ana masgari-su utir-su tabta [mun] damqut eli sa abi bani-ya usatir ma
obuṣṣu; *to his office I restored him, benefits (and) favours above (those of)*
the father begetting me, I gave back and bestowed upon him.—Assur b.p. ii. 47.
See Assurbanipal's Egyptian Campaign, i. 63.

A little forced in construction. I have omitted a line between *utir-su* and *dabta*, which is misplaced; in the parallel Egyptian Campaign it is properly put below the last line in the above extract; in the same inscription *dabta* takes the place of . See the following extract as evidence for the reading *dameqt*, attributed to   :—

𐎧𐎠𐎡𐎹. 𐎧𐎠𐎡𐎹 𐎧𐎠𐎡𐎹, damqu.—35 II. 71 *d*.

istīn ana istīn ištāna'ali aḥai umma ina eli mine ki ipsetu anunitu ḫultū imḥuru
Arubu ummassu ade rabbi sa Assur la niẓzuru niḫtū ina mut Assurbanipal;
*the Arab men, one to one, questioned each other (saying) that "in regard to
the number of these bad deeds (which) Arabia has accepted, the great duties
to Assur have been neglected, we have not observed (them), we have sinned in
evil to Assurbanipal."*—Assur b.p. ix. 58.

I do not understand the insertion of *ki* after *nine*.

MN

𐎶𐎵 𐎶𐎵, 𐎶𐎵 𐎶𐎵 𐎶𐎵, 𐎶𐎵 𐎶𐎵, 𐎶𐎵 𐎶𐎵, 𐎶𐎵 𐎶𐎵, 𐎶𐎵 𐎶𐎵,
mani, mane, mina, meni, minum.

All these forms occur preceded by *ana la*; see p. 635. See the somewhat doubtful *mine* in the passage quoted from Assur b.p. ix. 58, in p. 821; 𐎶𐎵 𐎶𐎵 𐎶𐎵, *minu*, in Assur b.p. ii. 6, is proposed as a verb.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, erani ana la mani
aksud; *their cities not to be numbered I captured*.—Obel. 87.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, erani ana la mani
nimmati-sunu ana lá mina l'usezá; *their cattle(?) not to be numbered I took away*.—Tig. i. 84.

See also 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, *ana la mane*, Tig. v. 7, 53;
𐎶𐎵 𐎶𐎵 (var. 𐎶) 𐎶𐎵 𐎶𐎵 𐎶𐎵, *ana la meni*, Sard. ii. 116; 𐎶𐎵 𐎶𐎵
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, *ana la minum*, Sen. T. ii. 17; (𐎶𐎵 𐎶𐎵) 𐎶𐎵 𐎶𐎵 𐎶𐎵,
ana lammenu, Sen. B. iii. 27; all of the same value.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, Tarqu ultu kirib Muzur inaqitu ma attuni asabani minu;
Tarqu from the interior of Egypt they have driven out, and to us our seats
[or and even our own seats] *are numbered*.—Assur b.p. ii. 6. Uncertain.

Attuni, "to us," or "our own," I have not found elsewhere, except in the Persian period; see *zir-ya attú-a*, "my own family," in Beh. 3. *Minu* may be the passive participle, like *dik*, "killed," and used in the plural permansive form.

Plural forms:—𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, 𐎶𐎵 𐎶𐎵 𐎶𐎵, 𐎶𐎵 𐎶𐎵 𐎶𐎵,
𐎶𐎵 𐎶𐎵, 𐎶𐎵 𐎶𐎵, 𐎶𐎵 𐎶𐎵, mináti, menutu, menuta, minut [implied in
𐎶𐎵 𐎶𐎵 𐎶𐎵, minušunu].

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, sedi lamašši va zalami ri(e)ti izzir-rabi sa ina istin
abni ibbanú mináti patlulu ina kīrabli ramani-sunu sakis nanzuzu; *bulls,*
lions, and elegant images of alabaster which of one stone were formed, in
numbers mingled, on their own solid bases, conspicuously were erected.—
Sen. B. iv. 15 = 40BM 53. A word or two uncertain.

MN  , muzal; *Taking Away*.

A possible reading from the Semitic verb נצל. See the passage from Sarg. 23 and a note following it, in p. 794.

MNB    , minábasi.

See in p. 166 a passage containing this unknown expression occurring in E.I.H. i. 54, and Dr. Oppert's note upon it in Exp. Més. Vol. 2, p. 316.

MNG   , munaqqar; *Eraser, Obliterator.* Heb. נָקַר.

              
              ,
 munaqqar siṭri-ya va sume-ya Assur bil rabbu abu [ad] ilani nakris l'izišsu;
the obliterator of my writing and of my name, may Assur the great lord, the
father of the gods, like a rebel destroy him.—Sen. T. vi. 72.

              
              ,
 munaqqar epsit qati-ya mupassiṭtu ṣimati-ya Assur bilu rabbu sum-su zir-su
 ina mati l'iḥallik; *he who obliterates the works of my hand, who spoils my*
hoards, may Assur the great lord his name (and) his race in the land cut
off.—Golden Tablet; Oppert's Ex. Més. p. 343, l. 20.

     , meniklāti; *Stratagems.* Heb. נִכְלָה.

    , rub meniklāti.—2 Pul. l. 3.

Epithet of the god Nebo. Dr. Oppert has rendered it "l'ordonnateur des œuvres de la nature (*niklāti*)," probably considering *niklāti* a niphel form of *kala*, or *kala*, "to complete." I should be inclined to propose "prince of stratagems."

MND   (v.  ) , manda, mandu; *Exile.* Heb. נָדָה.

              
 (v.                
               
               , Teuspá Gimirrai ẓab manda
 (v. -du) sa asar-su rúqu ina kitī Ḫubusqa adi gimir ummani-su ura(s)ṣiba
 ina izku; *Teuspá the Cimmerian, a man banished, whose place is remote in*
the land of Ḫubusqa, together with all his soldiers, I pierced with weapons.—
 Esar ii. 7.

This is a better translation than that given in p. 403 under *Ḫubusna*. I believe the last letter was intended for *qa*, but it is really , more like *na*.

MNH

In the following passage the feminine form *manahtu* is used with a slight modification of value:—

יַי עַל־אֶבְנֵי־סָדִי וְעַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי
 עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי
 isá zir abni sadi usib; *the place where my knees had respite, upon the mountain rock I sat.*—Sen. T. iii. 79.

I read עַל־אֶבְנֵי־רֶגְלִי instead of עַל־אֶבְנֵי־רֶגְלִי, as on the lithograph.

יַי עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי
 munahhi; *at Rest: Firm, Fast.* Heb. נָחָה.

יַי עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי
 יַי עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי
 יַי עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי
 יַי עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי
 iz-qiras iz-surman tuhmate munahhi sa eribi-sina erisina iziqqu labbu ina
 šibbu zahale va ibbi usalbis ma ema babani uratti; *the gate, and the doors of pine (and) box-wood coupled fast, which by their beauty (and) their quality(?) secure the interior, with a cupola and ivory I covered, and strongly the gates I laid down.*—Tig. jun. 78.

This is part of an account of building a palace; the translation is doubtful in parts; for *tuhmate*, “coupled,” see תִּאֲחִימָה, Exod. xxiv. 26. See a note in p. 723.

יַי עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי
 Minhimmu,
 Menihimme; *Menahem, king of Israel.*

יַי עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי
 יַי עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי
 יַי עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי
 sa Minhimmu Ušimurunai tamarta-sunu kabittu adi
 sasū ana mahri-ya issunu-mma issiqu niri-ya; *of Menahem of Samaria (and seven more kings of the west), their much offering and stores to my presence they brought, and they kissed my feet.*—Sen. T. ii. 47.

See יַי עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי יַי עַל־אֶבְנֵי־רֶגְלִי
 Menihimme Samerinai, in 50 BM10.

MNN

𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶
 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶
 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, Ummānigas munnabtu
 sa iḡbatu niri sarrut-ya sa kirib Numma-ki askunu's ana sarruti ;
*Ummānigas a fugitive, who had received the yoke of my majesty, whom in
 Elam I had placed [him] in the kingship—Assur b.p. iv. 36.*

𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 . 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶, munnabtu.—39 II. 49 d.

𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 . 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶.—48 II. 21 d.

𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, munnadan; *Fugitives.* Heb. נִדְּרָה or נִדְּרָה.

𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 I 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶
 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶
 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, munnadan-sunu sa ana napsāti uzú asar ibisadu(?)
 uraṣabu ina iz-ku; *their fugitives, who for their lives went away (to) a place
 desert, they killed with arrows.—Sen. T. vi. 23.*

Doubtful, though it suits the context; see p. 470, where I have quoted the
 sentence, and made a note adverting to some difficulties; see also Talbot's Glossary,
 No. 245.

𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 . 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶.—39 II. 7 c.

𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, Mannas.—Obel. 168. See *Mannai*, p. 834.

MNS 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, Menāṣe. *Manasseh, king of Judah*, 2 Kings xxi. 1.

𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, Menāṣe
 sar er Yahudi; *Manasseh king of the city of Judah.*—2 Esar v. 13.

This line was first printed from a mutilated fragment of Esarhaddon's annals,
 in R.I. Vol. 1, Sh. 48, l. 2.

MNR 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, munir; *Expeller.* Heb. מִנִּיר.

𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 (𐎶𐎶𐎶𐎶) 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶
 sar kīprat arbati (v. -ta) munir aibi-su; *king of the four regions, expeller of
 his enemies.*—Sard. i. 35. Sard. iii. 131.

MNR

𠂇-𠂉-𠂊-𠂋-𠂌-𠂍-𠂎-𠂏-𠂐.—New Syl. 121.

I have never seen this monogram in use.

☞ ☞☞☞☞ ☞, munirbu; *Enlarged, Exalted.* Heb. רָבָה.

𐎶𐎵𐎠𐎧𐎺𐎡𐏁 𐎶𐎥𐎷𐎫𐎲𐎠𐎢𐏁 𐎶𐎥𐎷𐎫𐎲𐎠𐎢𐏁 𐎶𐎥𐎷𐎫𐎲𐎠𐎢𐏁 𐎶𐎥𐎷𐎫𐎲𐎠𐎢𐏁 𐎶𐎥𐎷𐎫𐎲𐎠𐎢𐏁
𐎶𐎥𐎷𐎫𐎲𐎠𐎢𐏁, munirbu ikdu sa lá enú kibid ka-su; *the exalted, the mighty, who*
has not lessened the glory of his face.—Sard. i. 4.

See an attempt in p. 91, where I have supposed *munirbu* to be part of a preceding clause; this may probably be correct, though I am doubtful of its meaning.

ᑭ ᑭ ᑭ ᑭ ᑭ ᑭ ᑭ, munaridat, *f.*

munaridat harsani;
feller of forests(?).—1 Beltis 5.

A mere guess; I have supposed some irregular formation from **דד**. We have a number of feminine epithets of Beltis here; *daliḡat tamāte*, "troubler of seas," comes before the words in the text, and "feller of forests" may follow without improbability.

𐤀 𐤁 𐤂 (v. 𐤃 𐤄) 𐤅 𐤆 𐤇, munirriṭu. Heb. יִרְט.

munirritu
sarri abi-ya; opposed to the kings my fathers.—Assur b.p. vi. 104.

See p. 774, where the whole sentence is translated; the difficulty mentioned in the note as to the grammatical form of *muiviripu* may be surmounted or evaded by considering it a permissive verb, taking *u*. in the plural, but I have never seen this in any other instance.

MNT << 𐌚𐌚, manta.

ummani-su arki-sunu eli; * * *his soldiers, after them I ascended.*—Sard. ii. 41.

« 𐤅𐤓𐤕𐤕 𐤁𐤏𐤕𐤕 𐤀𐤕 (X) 𐤕𐤕 𐤕𐤕 𐤕𐤕 𐤕𐤕 𐤕𐤕 𐤕𐤕 𐤕𐤕
(𐤕𐤕) 𐤁𐤏𐤕𐤕 (v. 𐤕𐤕 𐤕𐤕), manta ummani (su) ana sade Etini
(tel) uddu (v. eli); * * *his soldiers, to the mountains of Etini I ascended.*—
Sard. ii. 63.

I cannot at all guess the meaning of *manta*, which I do not remember to have seen elsewhere. There is some confusion in the engraving of the plate at l. 63.

 , , mināti, menutu; *Numbers*.

For these and similar forms see page 823.

[illegible]

𐤀𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏
 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏 𐤏𐤏𐤏, dalati
 iṣ-surman liyari meṣir eri urakkiṣ ma urattá babi-sun; *doors of surman-*
wood (and) liyari-wood(?) with bands of metal I bound, and attached to their
gate.—Neb. Yun. 71.

, dalati iz-surman sa erišina ṭabu
mešir kaspi u tamkabar urakkīṣ ma uratāḫ babi-sa; doors of surman-wood,
whose quality(?) was good, with bands of silver and copper I bound, and
attached to its gates.—Esar v. 39.

✻ 𐎶𐎵𐎲, ✻ 𐎶𐎵𐎲𐎠, ✻ 𐎶𐎵𐎲𐎶, ✻ 𐎶𐎵𐎲𐎶𐎵𐎲𐎶,
✻ 𐎶𐎵𐎲𐎶𐎵, *mušaru, n. mušare, g. mušari, pl. Writing.*

Muşar appears to denote the act of writing, or the lines written; perhaps a tablet or inscription; *Sitir* implies rather the meaning of what is written. In page 491 I have incorrectly rendered the variant *igare* by "traditions." We find *musar* with b h s and s.

MSR

is an interval of nearly three dozen lines, represented by the dots in the text, detailing a series of culpable acts upon which a curse is pronounced. A word or two in the middle of the above quoted extract may be doubtful. See p. 832.

𐎶 𐎶 𐎶 (v. 𐎶) 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶
𐎶
𐎶
𐎶
𐎶
sa mušare (v. iṣare) sa Uruḥ va Ilgi tur-su amur ma
sa ziggurrat suati Uruḥ ipusu ma la usaklilu's Ilgi tur-su sipar-su usaklil; *in
the writings of Urukḥ and Ilgi his son I have seen that (whatever part) of
these towers Urukḥ had made and had not completed it, Ilgi his son its
beauty completed.*—Nabon. i. 12.

𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 (v. 𐎶 𐎶 𐎶 𐎶 𐎶)
𐎶
𐎶
𐎶
𐎶
𐎶
𐎶
𐎶
ki sa anaku mušarú siṭir sumi sari abi
bani-ya it(ti) mušare siṭir sumi-ya askunu ma atta kima yátima mušaru
siṭir sumi-ya amur ma kisal busus lu-niqu akki [palki] itti mušare siṭir sumi-ka
sukun; *as I the lines of the writing of the name of the king, the father
begetting me, with the lines of the writing of my name have placed, (so) thou
also, as I here the lines of the writing of my name see, and the altar cleanse
(and) victims sacrifice, with the lines of the writing of thy name do thou
place.*—Esar vi. 64-69.

𐎶
𐎶
.... 𐎶
mušaru siṭir sumi-ya abi-ya abi-abi-ya zir darú sa l'i(e)mur ma
itti mušare siṭir sumi-ša sikun; *the lines of writing of my name, of my father's,
of my grandfather's, (and) of the lasting lineage of may he see
..... (and) with the lines of writing of his name may he place.*—
Assur b.p. x. 104.

MSR

✱ 𐎶𐎵𐎠𐎧𐎺𐎠𐎥𐎢𐏀𐎶𐎵𐎠𐎧𐎺𐎠𐎥𐎢𐏀𐎶𐎵𐎠𐎧𐎺𐎠𐎥𐎢𐏀
 𐎶𐎵𐎠𐎧𐎺𐎠𐎥𐎢𐏀𐎶𐎵𐎠𐎧𐎺𐎠𐎥𐎢𐏀𐎶𐎵𐎠𐎧𐎺𐎠𐎥𐎢𐏀𐎶𐎵𐎠𐎧𐎺𐎠𐎥𐎢𐏀
 𐎶𐎵𐎠𐎧𐎺𐎠𐎥𐎢𐏀𐎶𐎵𐎠𐎧𐎺𐎠𐎥𐎢𐏀𐎶𐎵𐎠𐎧𐎺𐎠𐎥𐎢𐏀𐎶𐎵𐎠𐎧𐎺𐎠𐎥𐎢𐏀
 mušare siṭir sumi-ya l'imur ma kisal l'ibsu lu-niqu l'ikki ana asri-su l'itir
Assur ikribi-su isimme; the lines of writing of my name let him see, the
victim let him sacrifice, (and) to its place let him restore, (and) Assur his
prayers will hear.—Sen. Gr. 64.

Amur ma appears also on Nab. Br. Cyl. iii. 21, connected with "writing the name of King *Sagaraktiyan*," but the passage is much broken.

[illegible]

Muşarre is probably a mere orthographic variation of *muşare* with a modification of meaning; but the version proposed is not very certain, and I have doubts of the accuracy of the text. See p.705.

MSS 𐎠𐎢𐎡𐎠. 𐎠𐎢𐎡𐎠 𐎠𐎢𐎡𐎠, Maşasuru.—Obel. 169.

Capital of a province near Van, captured from Sulusun king of Harbu; Shalmaneser took tribute from Sulusun and restored his possessions to him.

MST 𐎠𐎢𐎡𐎹. 𐎠𐎢𐎡𐎹 𐎠𐎢𐎡𐎹, Maṣiti.—Bavian 9.

The first named of eighteen towns from which Sennacherib made canals for the conveyance of drinkable water to Nineveh.

MPD , mupattú, mupi(t)ti;
Opener. Heb. פתה.

Tiglat-pal-bit-hira dannu (v. itlu) gardu mupi(t)i duruq matani; *Tiglath-pileser the mighty, the victor, opener of the roads of nations.*—Tig. ii. 86.

𐎶 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 (v. 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠)
𐎶 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠, mupattú ṭдати sa elit va saplit;
*opener [leveller] of the mountains above and below [of the upper and lower
countries].—New Div. i. 8. 12 BM 3.*

7

𐎶𐎵𐎧𐎺𐎠𐎥𐎶. 𐎶𐎵𐎧𐎺𐎠𐎥𐎶.—32 II. 49 c.

(ᐱ ᐅᐃᐃ ᐅ) ᐅᐃᐃ ᐱ- ᐱᐅ ᐅᐃ ᐅᐃᐃ ᐱ ᐱᐅ ᐅᐃᐃ
ᐱ-ᐃ ᐱ- ᐱᐅ ᐅᐃ ᐅᐃᐃ ᐱᐅ ᐱ ᐱᐅ, (atá) umpiki la tasaddiri
impuki la tagabbí; * * umpiki thou shalt not write, impuki thou shalt not say.

This curious lesson of spelling and pronunciation is part of a short note from an unpublished slab in the Br. Museum, written by a princess,           to the queen                        I do not know the meaning of *atā*; the verb in question may perhaps signify "go out;" the Chaldee           See p. 59.

ina mezi u danani muntahzi-a kima anze izzuri [hu] eli-sunu iseh er aksud;
with the weight and force of my warriors, like a flight of birds upon them
rushing, the city I captured.—Sard. ii. 106.

Better version than that given in p. 256.

Му́з, **Музи́**, **Музе́**; *Source,*
Issue. Heb. מִזְּיָה.

𐎶 𐎠𐎺𐎠 (v. 𐎶 𐎠𐎺𐎠) 𐎶𐎠𐎶 𐎶 𐎠𐎺𐎠 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶
 (𐎶 𐎶) 𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 (v. 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶) 𐎶𐎶𐎶𐎶
 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, adi (v. ana) ris nahr eni sa nahr (Ḥalḥal) asar
 muzú (v. muzau) sa mie [ai] saknu alik; *to the head-water, the sources of
 the river (Tigris), the place (where) the sources of the waters are situated, I
 went.*—Obel. 69.

The variants and the name of the Tigris are from the copy on the Bull, 15BM21. 

Tebilti malak-sa ustesná abbuslu ma usezir inužu-sa; of the river Tebilti its
flowing I restored, I explored and enclosed its source.—Sen. Gr. 49.

[illegible]

MZ ✱ ⚡⚡⚡ ⚡⚡⚡ ⚡⚡⚡ ⚡⚡⚡ ⚡⚡⚡ ⚡⚡⚡ ⚡⚡⚡ ⚡⚡⚡
 ⚡⚡⚡ ⚡⚡⚡ ⚡⚡⚡ ⚡⚡⚡ ⚡⚡⚡ ⚡⚡⚡ ⚡⚡⚡ ⚡⚡⚡,
the openings of the gate of its armoury he shall not break, its gate he shall
not expand.—Monol. 33.

Uncertain, like many passages of this inscription. See p. 359.

MZR . Muzuri, Muzurai ; *Egypt*.
See p.760 for the several ways of writing this name.

MZT 𐎢𐎠𐎧𐎺𐎡𐏁, sibzuti; *Turbulent, Hostile.*

malki sibzuti eduru tahazi ; hostile kings shrunk from war with me.—Sen. T. i. 16.

I think we have the possessive pronoun inherent in *taḥazi*; see *Binti* in p. 112, and a note in p. 105.

This is more frequently written   ; a variant   , an error of the sculptor, occurs in Sard. i. 22, and I think, but am not sure, I see    () in a passage of New Div. ii. 66, which I do not understand.

MR 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝

𐎧𐏁𐎡𐏁 . 𐎠𐏃𐎥𐏁𐎢𐏁.—30 II. 29 b.
𐎧𐏁𐎡𐏁 . 𐎠𐏃𐎥𐏁𐎢𐏁 „ 30 b.

This is the beginning of what seems to have been a trilingual list of some two dozen words, of which the first column is broken away; as nineteen lines are identical in the Assyrian column, I transcribe the Accadian words only. All are unintelligible to me:—

[illegible]

—30 II. 48 b.

下 州 以 來 三 十 年 來 50 b.

51 b.

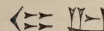
Four broken lines follow, apparently all alike.

MR , mir; a *Crown*.

 var.  in Esar iv. 48.

See under *izmir* in p. 355. A specimen of the slab K. 162, quoted in that page, is inserted in p. 724. See also K. 18, and Talbot's Glossary, No. 156.

¶ , malik; *King*.—See p. 794.

¶ , milik; a *Course, Pursuit*. Heb. מִלִּיק. See , p. 852.

¶ , , maru; a *Son or Daughter*.

The following syllabary-extract proves the value:—

  .—New Syl. 120.

The word appears to have been obsolete in the historical period. I have not seen it any where but in the vocabularies, and in the copy of some ancient laws of the empire, printed in Sheet 10 of the 2nd volume of Rawlinson's Inscriptions; these were very incomplete, but Mr. G. Smith of the British Museum has recently found more perfect copies, which he has obligingly communicated to me. A confusion of the grammatical gender occurs in these documents as in the earliest books of the Bible, and a case of this is seen below in the fourth example, where we have *ana mari-su iktabi* instead of *ana mari-sa taktabi*. The distinction of gender in the personal pronoun "thou" is, however, observed; "thou art not my father," and "thou art not my mother," are expressed by   , l. 24,   , l. 30, *ul ab-i atta, ul umm-i atti*. See also p. 273.

The word , *takma*, precedes most of these enactments; it may probably be equivalent to the conjunction "if."

MR

The following are apparently Semitic equivalents of *máru*, "a son." Several of these have Hebrew roots, which may perhaps, without trenching too closely on the fanciful, connect themselves with the notions of "son" and "child," such as *לד*, *ורע*, *ברא*, *בנה*, *דם*, *בבה*, implying "family," "seed," "generate," "likeness," "blood," "pupil of the eye," &c. I do not recollect seeing any of them in use. See p. 658:—

𐎶𐎵𐎶𐎵	𐎶𐎵	lidu	𐎶𐎵𐎶𐎵𐎶𐎵	—36 II. 47b.
𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵	zeru	𐎶𐎵	„ 48b.
𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵	nibru	𐎶𐎵	„ 49b.
𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵	búnu	𐎶𐎵	„ 50b.
𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵	pitéqu	𐎶𐎵	„ 51b.
𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵	lidanu	𐎶𐎵	„ 52b.
𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵	imlal ru	𐎶𐎵	„ 53b.
𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵	babu	𐎶𐎵	„ 54b.
𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵	lídu	𐎶𐎵	„ 55b.
𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵	míru	𐎶𐎵	„ 56b.
𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵	damu	𐎶𐎵	„ 57b.

There were probably more of these; the slab is broken off.

The following extracts contain some grammatical modifications of *maru*, combined with possessive pronouns and a preposition, all accompanied by Accadian translations:—

𐎶𐎵𐎶𐎵	𐎶𐎵	𐎶𐎵𐎶𐎵	𐎶𐎵	[-𐎶𐎵].	— 9 II. 58b.
𐎶𐎵𐎶𐎵	𐎶𐎵	𐎶𐎵	𐎶𐎵	𐎶𐎵𐎶𐎵	„ 59b.
𐎶𐎵𐎶𐎵	𐎶𐎵	𐎶𐎵	𐎶𐎵	𐎶𐎵𐎶𐎵	„ 60b.

The Accad column shows that the first Assyrian word ought to have been *marutu*, "a child;" the second is a regular form of *marut-su*, "his child;" the third *ana maruti-su*, "to his child." Subsequent lines contain the Accad 𐎶𐎵𐎶𐎵, "a male child," with the Assyrian *aplutu* "son," *aplusšu*, "his son," and *ana apluti-su*, "to his son;" the propriety of writing *marutu* for *marusu* in the first line is therefore obvious. I do not know the meaning of 𐎶𐎵𐎶𐎵.

𐎶𐎵𐎶𐎵	(𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵)	𐎶𐎵	𐎶𐎵𐎶𐎵	—32 II. 65a.
𐎶𐎵𐎶𐎵	(𐎶𐎵𐎶𐎵)	𐎶𐎵	𐎶𐎵𐎶𐎵	„ 66a.
𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵	𐎶𐎵	𐎶𐎵𐎶𐎵	„ 67a.

In the first line I do not know the gloss *lugurus*. The Accadian *vas* and the Assyrian *marú* both denote "a male;" the remaining lines are not intelligible to me.

The following line is taken from a list of animals:—

𐎶𐎵𐎶𐎵	𐎶𐎵	𐎶𐎵𐎶𐎵	—6 II. 37b.
------	----	------	-------------

MR 𐤌𐤍 𐤔𐤌𐤏, 𐤌𐤍 𐤔𐤌𐤏 𐤔𐤌𐤏, 𐤌𐤍 𐤔𐤌 𐤔𐤌𐤏, mari, mare, mári; *Visible, Conspicuous.* From the verb AMR, "to see."

𐤌𐤍 𐤔𐤌𐤏 𐤔𐤌𐤏 𐤔𐤌 𐤔𐤌𐤏 𐤌𐤍 𐤔𐤌 𐤔𐤌𐤏 𐤔𐤌 𐤔𐤌𐤏
𐤔𐤌 𐤔𐤌𐤏 𐤔𐤌 𐤔𐤌 𐤔𐤌𐤏 𐤔𐤌𐤏 𐤔𐤌𐤏 𐤔𐤌𐤏 𐤔𐤌𐤏 𐤔𐤌𐤏 𐤔𐤌𐤏 𐤔𐤌𐤏,
sa nari-ya ina bit illi ili asar lá mari pisiris inakimu; *he who to my tablets in the exalted house of the god, a place not visible for interpretation, shall allot.*—Tig. viii. 68.

𐤌𐤍 𐤔𐤌𐤏 𐤔𐤌 𐤔𐤌 𐤔𐤌𐤏 𐤔𐤌 𐤔𐤌𐤏 𐤔𐤌𐤏 𐤔𐤌𐤏 𐤔𐤌𐤏
𐤔𐤌𐤏 𐤔𐤌 𐤔𐤌 𐤔𐤌 𐤔𐤌𐤏, sa kí ina pan mušari-ya manma kí
la mári; *he who before my writings a place not visible.*—Monol. 65.

This passage seems to be unfinished; the next line treats of the removal of fragments. I find many passages of this inscription unintelligible, though the general meaning is plain enough.

𐤌𐤍 𐤔𐤌𐤏 𐤔𐤌𐤏 𐤔𐤌𐤏 𐤔𐤌𐤏 𐤔𐤌𐤏 𐤔𐤌𐤏
𐤔𐤌𐤏 𐤔𐤌𐤏 𐤔𐤌 𐤔𐤌𐤏 𐤔𐤌𐤏 𐤔𐤌𐤏 𐤔𐤌 𐤔𐤌𐤏 𐤔𐤌 𐤔𐤌𐤏 𐤔𐤌𐤏
𐤔𐤌 𐤔𐤌𐤏 𐤔𐤌𐤏 𐤔𐤌𐤏, im matima ina arki yommi nara anná
asar lá mari isakkanu; *if any one in after days this tablet (in) a place not visible shall put.*—1 Mich. iii. 7.

𐤌𐤍 𐤔𐤌𐤏 𐤔𐤌𐤏 𐤔𐤌𐤏 𐤔𐤌𐤏 𐤔𐤌𐤏 𐤔𐤌𐤏 𐤔𐤌𐤏 𐤔𐤌𐤏 𐤔𐤌𐤏 𐤔𐤌𐤏
(v. 𐤔𐤌) 𐤔𐤌𐤏 𐤔𐤌 𐤔𐤌𐤏 𐤔𐤌𐤏 𐤔𐤌𐤏 (v. 𐤔𐤌 𐤔𐤌𐤏 𐤔𐤌𐤏 𐤔𐤌𐤏)
𐤔𐤌 𐤔𐤌𐤏 𐤔𐤌𐤏 𐤔𐤌𐤏 𐤔𐤌𐤏 𐤔𐤌𐤏 𐤔𐤌𐤏 𐤔𐤌𐤏 𐤔𐤌𐤏 𐤔𐤌𐤏
tallakti papaha va malak(u) biti agu(r)ris mare namris ubannū; *the corridors, the shrines, and the vestibule(?) of the house in brick conspicuous beautifully I built.*—E.I.H. iii. 56.

A word or two not quite sure; the variants are from Kerr Porter's cylinder.

𐤌𐤍 𐤔𐤌𐤏 𐤔𐤌, mará; *Fat.* Chal. מריא.

𐤌𐤍 𐤔𐤌𐤏 𐤔𐤌𐤏 𐤔𐤌𐤏 𐤔𐤌𐤏 𐤔𐤌𐤏 𐤔𐤌𐤏 𐤔𐤌𐤏 𐤔𐤌𐤏 𐤔𐤌𐤏
. . . . 𐤔𐤌 𐤔𐤌𐤏, sa yom istin alpu mahe mará alpu sul amnū;
daily one ox large, fat, (and) a bullock . . . I allotted.—Neb. Gr. i. 16; ii. 16.

See the note on this passage in p. 766. In a passage of similar meaning and construction in col. iii. 9, mará is replaced by 𐤔𐤌𐤏 𐤔𐤌𐤏 𐤔𐤌𐤏, pakluti.

MR 𐎶𐎵𐎶 . 𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵𐎶, Múru.—Obel. 130.

A city belonging to Aramu son of Agusu, which was appropriated by Shalmaneser as a strong town for himself.

𐎶 𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵𐎶, 𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵𐎶, muri, murani; *Young (of animals).*

See under MRN, in p. 858.

MRA 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶, imria; *Family.*

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 . 𐎶𐎵𐎶 (𐎶𐎵𐎶).—7 II. 48 b.

See *kimtu*, "family," in p. 183.

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
..... 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
𐎶𐎵𐎶 𐎶𐎵𐎶, im matima ina arki yommi ina ahi turi imria nisuti u šalati
..... sa illamma ana tapal eqil [alib] suatā; *if any (there be) in after days,
of brothers, children of the family, male and female who shall bring
to damage this land—1 Mich. ii. 2.*

𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶, im arba; *the Four Winds [a storm of wind].*

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 (v. 𐎶𐎵) 𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵𐎶
𐎶𐎵𐎶 (v. 𐎶𐎵𐎶) 𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶, im-arba usatba-mma epiri [isi] kirbi-su
išṣuḥ ma innamra uzurāti; *a storm of wind he sent forth, and the dust within
it he removed, and were seen the basements.—Senk. Cyl. i. 20. See p. 720.*

MRB 𐎶𐎵𐎶 𐎶𐎵𐎶, markas; *Property, Possession.* Heb. רכש.

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 (𐎶𐎵𐎶 𐎶𐎵𐎶) 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
𐎶𐎵𐎶 (𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶) 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
𐎶𐎵𐎶 (𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶), erub kirib parunakti markas sarruti-sa Sin-ahi-irba
abu abi alidi-ya; *I entered within the gardens,(?) the royal property of
Sennacherib, the father of the father who begat me.—Assur b. p. i. 25.*

The text is given as restored by Mr. G. Smith, in pp. 5-6 of his translation of the Annals of Assurbanipal.

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 . 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 .—23 II. 39 b.

This might be read *markas dalati*, and perhaps translated "the ascent of a door," equivalent to *sulbū*, "stair," or "ladder," Heb. שֶׁלֶב; but so many various meanings have been assigned to the root רכס, and 𐎶𐎵𐎶 𐎶𐎵𐎶 may be so variously read, that I can only suggest "ascent" as possible.

MRB 𐤌𐤍 𐤌𐤍𐤏, marab; *Greatly*.

𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏, kiṣalla-sa marab urabbi; *its mound greatly I enlarged*.—Esar vi. 17.

This form is hardly adverbial, but the word is so immediately connected with *urabbi* and *usrabbi*, in Esar vi. 17, Sen. T. vi. 17, and Neb. Yun. 67, the only cases I have registered, that I set down "greatly" as a very probable value. See p. 623.

𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏, 𐤌𐤍𐤏 𐤌𐤍𐤏, murib; *Divider, Partitioner*. Arab. ورف, partitus est terram.—Golius.

𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏, murib Bit-ḥumria rapsi; *divider of Beth-Omri [Kingdom of Israel, p. 431] the extended*.—Sarg. 19.

𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏 (v. 𐤌𐤍𐤏) 𐤌𐤍𐤏 (v. 𐤌𐤍𐤏) 𐤌𐤍𐤏, murib Anunte.—Sard. i. 20; iii. 127. St. 13.

Epithet of Sardanapalus. Dr. Oppert translates "qui combat l'injustice," which is probable. See more in p. 41.

𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏, murib ru bilat sade u tamāti; *divider of the tribute of mountains and seas*.—Tig. jun. 85.

Appears to be an epithet of the king; in the preceding line we have 𐤌𐤍𐤏 𐤌𐤍𐤏 followed by a break.

𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏, 𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏, murappisu, *m.* murappisat, *f.* *Extender*.

𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏, mutir ḥalzi Kue ikmūte murappisu bulunge-su; *restorer of the fortresses of the Kue the marshy, extender of its frontiers*.—Sarg. 24.

See pp. 100, 184, 483, where I have entirely mistaken the reading and translation of this passage.

𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏 (v. 𐤌𐤍𐤏) 𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏 (v. 𐤌𐤍𐤏 𐤌𐤍𐤏 𐤌𐤍𐤏), Assur iddina ḥarut [iz-pa] isarti murappisat miṣri (v. māti); *Assur hath given the sceptre of justice, the extender of frontiers (v. countries)*.—Neb. Yun. 5. 38 BM 5.

Heb. מַרְבָּדִים.

禮 二 止 一 多 三 (四) 一

𐤌𐤓 (v. 𐤓) 𐤌𐤓 𐤌𐤓, šak zamat dir marbuda(i)-su aslula; *coverings*
beautiful blue, (and) his tapestry I carried off.—Sard.i. 89. See
 pp. 355 and 715.

[illegible]

世世今之金之為孝也

It is curious to find uncircumcision mentioned as an impurity in a Babylonian monument, but the identity of *arlı* or *arlı* with the Semitic **ארל**, can hardly be doubted. The grammatical value of *isi* is considered, and I think explained, by Dr. Hincks in p. 7 of his *Arioch* and *Belsazzar*, and in pp. 44, 45 of his *Treatise on Polyphony*. See attempts at these extracts in p. 732; I had quite forgotten them when I wrote this page, and am surprised that, while getting so near, I should have missed what I now believe to be the true version.

$\frac{1}{n} \rightarrow 0$, $\frac{n-1}{n} \rightarrow 1$, $\dots$, $\frac{1}{n} \rightarrow 0$

𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞

Margiana was a province of the old Persian Empire, now a dependency of Bokhara; roughly it comprises the country lying between Mushed and Bokhara. See Strabo, lib. xi., and Wilson's *Ariana Antiqua*, pp. 148-9.

𐤁𐤏𐤅𐤍𐤕𐤌𐤓 (𐤁) — 𐤏𐤍𐤔𐤏𐤗 < 𐤎𐤏𐤕𐤒𐤀𐤈𐤌𐤓 I 𐤏𐤍𐤔𐤏𐤗 < 𐤏𐤍
𐤏𐤍𐤔𐤏𐤗 — 𐤏𐤍𐤔𐤏𐤗 𐤏𐤍𐤔𐤏𐤗 𐤏𐤍𐤔𐤏𐤗 I 𐤏𐤍𐤔𐤏𐤗 <
𐤏𐤍𐤔𐤏𐤗 𐤏𐤍𐤔𐤏𐤗 𐤏𐤍𐤔𐤏𐤗, Bázu nagú sa asar-su rúqu milak nabali ina
garbi-su salṭanis attalak ; *Bazu*, a province which its place is remote, a path
of evil in the midst of it victoriously I marched.—Esar iii. 26. See
pp. 79, 795-6, and 822.

𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 (v. 𐎠𐎢𐎵) 𐎠𐎢𐎵 𐎠𐎢𐎵
𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵 𐎠𐎢𐎵, milik la kusir imliku (v. miliku) ramani-sun;
on a course not just they deliberated with themselves.—Assur b.p. ii. 4.
Egypt. Campaign, i. 36.

In two or three of the closing words the translation is somewhat doubtful, but the drift of the passage is clear.

I have not found *Marduk* written phonetically elsewhere, and here we have not the god, but only a component part of the proper name *Nahid-marduk*, the brother of *Merodach-baladan*. Mr. G. Smith has found the name of the god written 𐎢𐎠𐎣𐎶 *Marduk*. See *Zeitschrift für Aegyptische Sprache* July 1869, p. 95. The name is generally written 𐎢𐎠𐎣𐎶 ; I find likewise 𐎢𐎠𐎣𐎶 , and 𐎢𐎠𐎣𐎶 , and I think some translators render 𐎢𐎠𐎣𐎶 by *Merodach*. See further, 𐎢𐎠𐎣𐎶 in pp. 512, 513.

In line 17 we have *bilu rabú Marduk*.

—Botta 151, 13(1)=121. Son of
Yakin, king of Chaldaea.

—Tig. jun. 26. *Son of Yakin, king of the Sea.*

𐎶 𐎶𐎶 𐎶 𐎶𐎶 𐎶.—Esar ii. 32.

MKD These are some names of kings:—

𐎶𐎵𐎠𐏀𐎧𐎺𐎠𐎥𐎢𐏁, Marduk-adon-aḫi.—Syn. Tab. ii. 14.

Y-K-O-F-zz-K, ditto.—3 Mich. i. 27.

This monument is dated in the 20th year of Marduk-Adon-ahi.

Marduk-bil-uzáte.—Obel. 74, 78, 80.

Marduk-mudammīq.—Obel. 94. *King of the Nairi.*

𐎧𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝

MRH 𐎠𐎢𐎡𐎠 𐎠𐎢𐎡𐎠 𐎠𐎢𐎡𐎠 𐎠𐎢𐎡𐎠, Marih.—1 Pul, 15.

Name of a king of Syria, taken prisoner by Pul in Damascus, and compelled to pay a large tribute.

𐎧𐎠𐎡𐎹. 𐎧𐎠𐎡𐎹 𐎧𐎠𐎡𐎹, Maruh.—Beh. 45.

A city of Media, site of a battle in which Hydarnes, an officer of Darius, repressed a Median rebellion.

[illegible]

Marhubisti.—Botta 151, 13(1) = 121. Sen. T. ii. 12. Sen. Gr. 29. Sen. B. i. 13.

The capital of Izpabára, king of Illibi [p. 676], taken and destroyed by Senacherib, together with Akkuddu and thirty-four smaller towns. Dr. Oppert calls the city Marsambisti.

MRZ = , , marza, muruz, &c.—See under MRZ.

¶ 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞

The same as Ambariṣṣi, in Sarg. 23. See p. 726, where I have carelessly omitted the reference to Sargon.

MRH = 𑀓𑀡𑀸𑀓𑀢𑀺, marhitā; *Wife, Woman.*

𣎵𣎵𣎵. 𣎵𣎵𣎵.—36 II. 43 b.

 „ 44 b.

三皇五帝 „ 45 b.

“ 46 b.

All these words must have been Assyrian, but they are very rarely met with in inscriptions: for *hīrat*, "wife," see pp. 454-5; *assat*, (*assaṭi*, &c.), printed , &c., equated to the Accadian , occurs in 10 BM 2, 9, 10, a, and 21 b. I have none recorded in my manuscript.

 , um-rahi; *Mother of Living Beings*(?).—Sh. Ph. i. 6.

Uncertain whether this is one word or two. I have put it under *um* in p. 722.

Name of a very mountainous and rocky country on the borders of Armenia.

Tammaritū sar Numma-ki sa eli nikiṣ qaqqudu [risdu] Teumman miriḫtu ikbú;
Tammaritū king of Elam, who, about the cutting off of the head of Teumman,
arrogance had spoken.—Assur b. p. iv. 79.

TU I NI TUMI << - TU I / DU TI - TU (<- SI
Y- -TU<I ♀→TU -T->, sa Teumman ina qati-sunu ispura sipar
merihtī; whom Teumman by their hands [by whose hands Teumman] sent
arrogant letters.—Assur b. p. B. vi. 44.

𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 (v. 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵)
𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 (v. 𐎶𐎵𐎶𐎵) 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
(v. 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵) 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, hekal qabal er sa Niná sa 360 ina 1 hu buda 95 ina 1 hu
sakki maraku sitkumat ma zuhhurat subat-ša sa sarri alikut mahri abi-ya
ana ribat biluti-sun usepisu ma la unakkilu sipar-sa zini [lui] saddi (v. sedi)
lamassi sa abni píli pizé ina er Taztiat iptuqu; *the palace within the
city of Nineveh, of which three hundred and sixty cubits the length and
ninety-five cubits the breadth the size was established, and small was its site,
which the kings going before, my fathers, for the greatness of their power had
made, and did not complete its beauty; mountain goats (v. bulls) and lions of
fine hard stone in the city of Tastiath they fashioned.*—38 BM 8 = Sen. B. iii. 22.

Compare Sen. Gr. 45, 46, where we find $\gamma \text{---} \overline{\gamma\gamma} \text{---} \overline{\gamma}$ γ $\text{---} \overline{\gamma\gamma}$, instead of $\gamma \text{---} \overline{\gamma\gamma} \text{---} \overline{\gamma}$; should the latter be read *rimit*? For the readings *buda*, *sakki*, &c., see pp. 74 and 280.

Numma-ki miranu-ssu innabit ma izbata sadu; *Ummanaldas the king of Elam (with) his adherents fled, and took to the mountain.*—Assur b. p. vi. 34.

𐎠𐎢𐏁𐎧 𐎫𐎷𐎡𐏃 𐎠𐎣𐎶𐎥 𐎠𐎲𐎦𐎵 𐎠𐎴𐎧𐎺𐎠 𐎠𐎳𐎹𐎶𐎥 𐎠𐎢𐏁𐎧
𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧
𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧
𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧 𐎠𐎢𐏁𐎧

muri pałtute sa ami użabbita ŝuqullate-sunu iqzur; *the young
alive of reems he captured, droves of them he impounded.*—Brok. Obel. i. 6.

Murani is evidently allied to '*mirani*', but so far as I have seen, the former is restricted to young animals, while the latter is used for retainers of rank, vassals, pages, &c. See pp. 337, 811.

From an historical tablet in the British Museum not yet published. We have thus the true pronunciation of , which has hitherto been read *Hávíski*, the first character being a polyphone.

MRS 𐎠𐎢𐎽𐎢𐎠𐎧𐎺𐎠, Maruṣu.—Tig. jun. 7.

A tribe subdued by Sargon with others, some of which he carried away and settled in Samaria.

MRZ 𐤌𐤓𐤗 𐤓𐤓𐤗, 𐤓𐤓𐤗 𐤓𐤓𐤗, 𐤓𐤓𐤗 𐤓𐤓𐤗, 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗,
𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗, 𐤓𐤓𐤗𐤓𐤓𐤗, marzu, n. marzi, obl. marza, ac.
marzuti, pl. m. marzáti, pl. f. *Difficult, Rugged.* Heb. מרז.

𐤓 𐤓𐤓𐤗 𐤓𐤓𐤗. 𐤓𐤓𐤗𐤓𐤓𐤗. 𐤓𐤓𐤗 𐤓𐤓𐤗, marzu.—Syl. 151.

𐤓𐤓𐤗 𐤓𐤓𐤗𐤓𐤓𐤗. 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗, mariz.—16 II. 13 b.

𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗𐤓𐤓𐤗 (v. 𐤓𐤓𐤗) 𐤓𐤓𐤗 𐤓𐤓𐤗 (𐤓𐤓𐤗) 𐤓𐤓𐤗 𐤓𐤓𐤗
(v. 𐤓𐤓𐤗𐤓𐤓𐤗) 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 (v. 𐤓𐤓𐤗 𐤓𐤓𐤗 and 𐤓𐤓𐤗 𐤓𐤓𐤗)
𐤓𐤓𐤗 (𐤓𐤓𐤗) 𐤓𐤓𐤗𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 (𐤓𐤓𐤗) 𐤓𐤓𐤗 𐤓𐤓𐤗
𐤓𐤓𐤗 𐤓𐤓𐤗, zabi iqdur(r)u sad(u) marzu zabtu (v. izbatu) sad(u) marzu dannis
arki-sunu la alik ; *the warriors were discouraged ; the difficult mountain they
occupied ; the mountain (was) difficult exceedingly ; after them I did not go.*—
Sard. i. 48. See *marzi dannis* in ii. 105, p. 647.

𐤓 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗
𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗, Zab-yav ana suzub
napsati-su [zi-su] ana sade marzi eli ; *Zab-yav for the saving of his life to the
difficult mountain went up.*—Sard. ii. 30.

𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗
𐤓𐤓𐤗𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 (𐤓𐤓𐤗) 𐤓𐤓𐤗 𐤓𐤓𐤗
𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗, mati dannuti
u alib namrazi ṭaba ina rukubi-ya (va) marza ina niri-ya lu etetik ; *countries
difficult and ground rugged, the easy in my chariot, the difficult on my feet,
I traversed.*—Tig. ii. 71. See Tig. ii. 7 ; iv. 66. * Error in plate.

𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗
𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗
𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗
𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗 𐤓𐤓𐤗, ṭuddi marzute va niribite rusuqáte sa ina maḥra
sar yaumma libba-sunu la idú usetiq ; *difficult hills and broken wastes, which
previously any kings(?) ever their interior had not known, I caused penetrate.*—
Tig. iv. 53.

See p. 464, and correct the incomplete passage given there. The present translation is better, though a word or two may be still doubtful. For the word *yaumma*, see a note by Mr. Fox Talbot in the Journ. R.A.S. Vol. xviii. 1861.

MRQ 𐎠𐎢𐎧 . 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧, Marqāši.—Botta 149, 2 = 86.

A city of Gamgum, captured by Sargon; see Muttallu, p. 752.

𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧, meruqati.—Neb. Yun. 80.

This may be two words, read *sipru qati*, "beautiful work of hands;" see 𐎠𐎢𐎧 in p. 848. In a note, p. 496, I have proposed two versions of the passage in which *meruqati* occurs, both somewhat doubtful.

MRR 𐎠𐎢𐎧 . 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧, Mariru.—Sard. i. 111.

A city in the dependency of Damdamusa, captured by Sardanapalus.

𐎠𐎢𐎧 𐎠𐎢𐎧 . 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧, 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧, 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧,
marratu, marrati; *the Sea*.

Any large piece of water is obviously intended.

𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧
𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧, rimit iz-kuti-ya adi marrati išḫup; *the shooting of my
arrows as far as to the sea swept (them).*—Obel. 84.

I suspect the loss of *sunu*, "them," at the end of this line. I do not remember meeting with the verb elsewhere, unaccompanied by its regimen.

𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧
𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧, adi tamti sa nahr marratu iqabu-si-ni
alik; *to the sea which they call it "nahr marratu," I went.*—15 BM 28.

Iqabu-si-ni is unusual; but see *iqabu-su-ni* in Obel 40, and *apilu-sina-ni* in Sard. iii. 133.

𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧
𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧, ultu nahr
marrati sa Bit-Yakini adi Bikni sa mat shamsi; *from the sea of Bit-Yakin
to Bikni of the land of the sun.*—Tig. jun. 3.

I have never seen "the land of the sun" elsewhere, and I suspect the omission of "rising;" the rising sun is often used for the east. We have *Bit-Yakin sa kisad nahr marrati*, "Bit-Yakin which is near the sea," in Botta 145, 10 = 22.

𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧
𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧 𐎠𐎢𐎧, Gimirri sa aḫi ulluai sa nahr marratā; *the
Gimirri of the further side of the sea.*—No. 6, N.R. l. 17.

The Persian original of Gimirri is Saká; see *Gimirri*, p. 182. Spiegel, in p. 218 of his learned treatise *Die Altpersischen Inschriften*, Leipzig, 1862, translates the word "Seythian."

MRT

𐎶𐎶𐎶𐎶 𐎶𐎶 𐎶 𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶
 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶
 𐎶𐎶𐎶 𐎶 𐎶𐎶 𐎶𐎶, hekal Ḫatti sa ina lisan Martu-ki Bit-ḫilanni
 isaššu-su usepisa; a palace of Syria which, in the language of the west-country
 Bit-ḫilanni they utter it, I caused make.—Botta 152, 17 = 161. See p. 875.

𐎶 With determinative 𐎶𐎶 (p. 721) 𐎶𐎶𐎶 signifies the "West" as a Cardinal point:—

𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶
 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶
 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶
 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶, Anum musallim ipsit qati-ya Istar
 musammehat nisi-su nibit babi rabi Anū va Istar sa sid im-martu askun;
 Anu who completed the work of my hands, (and) Istar who gladdens its people,
 the name, to the great gates, of Anu and Istar, of the western side I affixed
 [i.e. I affixed the name of Anu and Istar to the great gates of the western
 side].—Sarg. 59.

This rather complicated or dislocated passage is repeated four times in this inscription, only changing the names and attributes of the gods who aided the monarch in his undertaking. This may, perhaps, shew that some lines which I have complained of as erroneous (see Botta 38, 51, p. 403) may have been really intentionally so written. They are usually intelligible enough with a little consideration, though we do sometimes meet with a puzzling passage which can hardly be anything but a blunder. See one from Sen. T. iv. 71, p. 410.

𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶
 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶, 3 sus buda kita im-martu vaššadu
 bit Tuna....; three sosses length below, on the west, adjoining the house of
 Tuna.....—1 Mich. i. 7.

See p. 74. I have rendered vaššadu "adjoining," as probable; the word occurs four times in each of the three stones which I have called Michaux; always after measures and positions of pieces of land. It is also found in Sen. Gr. 52, followed by "the river Tigris."

𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, 1... martu ki
 30 kašpi.—2 Mich. i. 17.

𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, 2 sal... martu
 ki 50 kašpi.—2 Mich. i. 18.

See p. 509, where I have printed all I know of these extracts from a list of articles given in payment for a piece of ground. I may add that the sum total at

the foot of the list is given as 616 pieces of silver, whereas the sums added together amount really to 715, a difference of 99 pieces.




















is probably the genitive case of 








in the following passage; I do not remember it elsewhere:—

ebir-ti tibamti gallati yarri marti butuqti kirba-sun la subsi sipik epiri astappak
 sunuti ma kari agurri ustaşhir; their crossing (was) like the crossing of the
 great sea of the western ocean, passages within them were not, heaps of earth
 I heaped them up, and embankments of brick I caused construct.—E.I.H. vi. 46.

See *Yarri* in p. 493.

Syl. 193. Heb. , "to set."

—50 II. 57 b.
—48 II. 12 b.

Aharri is generally rendered Phœnicia. See more in p. 28.

A Persian who raised a revolt in Susiana, which was suppressed by the people of Susa, who put Martius to death.

$\Upsilon\Upsilon \rightarrow \Upsilon\Upsilon \leftarrow \Upsilon \cdot \Rightarrow \Upsilon\Upsilon \rightarrow \leftarrow \Upsilon \leftarrow \Upsilon \Rightarrow \Upsilon\Upsilon \Upsilon \leftarrow$ — 29 II. 43 a.

𐤎𐤌𐤕𐤌𐤕, 𐤎𐤌𐤕𐤌𐤕𐤕𐤌𐤕, maruti; *Fattened*. Heb. מְרִיא.

kima sūri maruti sa nadú
summannu urrut upal-sunuti ma askuna tahta-sun; like fattened oxen which
are driven (and) counted, promptly I overthrew them, and effected their sub-
jugation.—Sen. T. v. 74.

The version is rather bold, but I think it gives the meaning. I agree with Mr. Talbot's view of *warrut* (Glossary, No. 347), whatever the root may be.

MRT

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 alpi maḥḥi bitrutu su'e marūti . . . mahar-sun akki; *cattle large and well
 fed, sheep fat before them I sacrificed.*—Botta 152, 24 = 168.

Several lines intervene in the part omitted, many of them unintelligible to me;
 Botta's original is defective in the concluding bit.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, miritū va maskitū lu askun sinasi.—Hamm. ii. 5.

After much puzzling on this passage, I have been compelled to give it up.
 M. Méuant's version is "loca deserta et bene irrigata bene feci ea similia."

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, martakne; *Stability, Gravity*, Arab. ركن.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, mat rabu Bel bil mati asib Bit-harris rabi mat satra ili
 va istari asibuti Assur-ki ina pargiti va martakne ituru; *the great land of Bel,
 the lord of countries dwelling in the great Bit-harris of the eastern land, the
 gods and goddesses inhabiting Assyria in dignity and stability are remaining.*—
 Botta 154, 9 = 177; cf. 131, 20.

I do not understand why 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, "the great land," comes before
 Bel here; Dr. Oppert renders it "Dominus magnus." I see 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 in Botta's plate, not 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, as printed in Oppert's sheet. See p. 221.

MS

𐎶𐎵𐎶𐎵 . 𐎶𐎵𐎶𐎵 . 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, mas, másu.—Syl. 593.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 . 𐎶𐎵𐎶𐎵 . 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵.—Syl. 139.

This extract proves the value of the plural sign [*madutā*, "many"], its derivation from 𐎶𐎵𐎶𐎵 *mis*, and its occasional pronunciation of *mis*. In E.I.H. iii. 62, the word *azmis*, "strongly," is made by 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, which is written in full 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 on Kerr Porter's parallel cylinder; see 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, p. 355, and compare 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, *kamis*, in p. 504. It is often found written 𐎶𐎵𐎶𐎵, and on more recent monuments 𐎶𐎵𐎶𐎵 or 𐎶𐎵𐎶𐎵, and even 𐎶𐎵𐎶𐎵.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 (𐎶𐎵𐎶𐎵), musu,
 musi, musa, musitī, musite; *Night; Death(?)*. Arab. مَسِي, "evening."

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 išappidu dadme urru u musu; *the people mourned day and night.*

From a broken line (31) in an unpublished slab of Assurbanipal; see p. 225
 where the version is "they mourned the people;" incorrect as I now believe.

MSG 𐎶 𐎶𐎶𐎶, mesak; *Perseverance*.—See p. 863.

𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶, 𐎶𐎶𐎶 𐎶𐎶, 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶
musaknis; *Subduer*. Heb. שָׂבַק.

𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 (v. 𐎶𐎶) 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶,
musaknis lá magiri; *subduer of the disobedient*.—Tig. ii. 87, 97.

𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 (v. 𐎶𐎶) 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶, musaknis
lá kansute-su; *subduer of those not submissive to him*.—Sard. i. 14.

In 1.36 there is a passage which is identical with the above, except that instead of *musaknis* ye have 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶, v. 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶, which can only be read *musakmez*; the meaning must be very nearly the same. Dr. Oppert translates "il domptera ceux qui ne lui rendront pas hommage."

𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶, umsikkanna.—See p. 354.

MSD 𐎶 𐎶𐎶𐎶, mešir.—See Neb. Yun. 71 and Sen. T. vi. 49, in p. 839.

𐎶 𐎶𐎶 𐎶𐎶𐎶, 𐎶𐎶 𐎶𐎶𐎶, masdaḥa; *Worship*. Heb. שָׁדָה.

𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶
𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶
𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶
𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶
𐎶𐎶𐎶 𐎶𐎶𐎶, elap nahr Kanul rukubu rubuti-su elap masdaḥa lilmuku
išinnū Suanna-ki iz-kare-su zarati kirbi-su usalbisu tirisas va abni; *the
tabernacle of Nebo, the chariot of his greatness, the tabernacle of worship,
the * * of the festivals of Suanna [Babylon], the throne of dignity within
it, I covered (with) beryls and stones*.—E.I.H. iv. 1.

The objects of worship here are doubtfully rendered. See pp. 343, 349, 587.

𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶
𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶
𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶
šittāti miḥrat Bab-Nin(?) in libani abn kumina-turda masdaḥa bili
rabi Marduk ubanná; *the other things opposite the gate of Nin(?)
of brick and of the stone Kumina-turda, for the worship of the great lord
Merodach I constructed*.—E.I.H. v. 19. See also v. 40, 49; and Rich ii. 7.

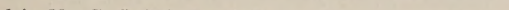
, ina rum(?) an-bar ḥandi miṣaḥ isatī-šu [an-izbar] akul ; *with an excellent sword of iron and the application of fire, I consumed him.*—Assur b.p. iv. 57. See p. 434.

masihi, *m.* misahti, mesihti, *f.* Measure. Chal. מִשָּׁחָ.

I 𐎠𐎢𐎡𐎢 I 𐎠𐎢𐎡𐎢 II 𐎠𐎢𐎡𐎢 (𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢)
 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 I 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢
 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢
 𐎠𐎢𐎡𐎢 𐎠𐎢𐎡𐎢, 1, us 1½ gar 2 hu (nibit sumi-ya) mesiṯti dur-su askun
 ma elinitū sadi kabri usarsida temin-su; *one soss, one gar and half, two
 cubits (the number of my name), the measure of its wall I established, and
 upon the solid rock I laid down its foundation [or its inscribed stone].—*
 Botta 27, 55; 35, 74; 39, 72; 43, 90. Sarg. 55.

After the above had been sent to the printer, I accidentally lit upon pp. 523-4, printed more than two years ago, and now forgotten. I would refer to what is written there as containing some further remarks, together with a fanciful note upon "the number of my name."

Not quite intelligible, being unconnected at beginning and end. The passage before this mentions the erection of a palace at Calah, and those coming after go on with the detail of work done; all these lines are incomplete at the ends.

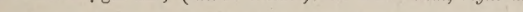

Teumman king of Elam, not honouring the gods.—Assur b.p. B, iv. 34.
 Restored in Mr. G. Smith's Translation, p. 121.

   , maskitu.—Hamm. ii. 8. See p. 868.

Asur musalbir pale sari episi-su; Assur lengthening the years of the king building it.—Botta 23, 15; 39, 82.

See pp. 654-5 for the complete sentence and several variants. Since those pages were printed, a copy from another original has been published by Dr. Oppert, with  after                             

musallimu
hibilti-sun ; *repairer of their injuries*.—Sarg. 4.


 u sumilu usazbita šigar-sin; (sacred statues) who made them, right and left I
 made them occupy their niches (compartments).—Esar v. 47.

For the values "right and left" see pp. 509-10.

𐎶𐎵 𐎠𐏁 𐎧𐏁𐎥𐎺𐎠 𐎡𐏁 𐎦𐎵𐎹𐎢𐎽 𐎶𐎵 𐎶𐎵𐎹𐎢𐎽
𐎶𐎵 𐎶𐎵𐎹𐎢𐎽 𐎶𐎵𐎹𐎢𐎽 𐎶𐎵𐎹𐎢𐎽 𐎶𐎵𐎹𐎢𐎽 𐎶𐎵𐎹𐎢𐎽 𐎶𐎵𐎹𐎢𐎽
𐎶𐎵 𐎶𐎵𐎹𐎢𐎽 𐎶𐎵𐎹𐎢𐎽 𐎶𐎵𐎹𐎢𐎽 𐎶𐎵𐎹𐎢𐎽 𐎶𐎵𐎹𐎢𐎽 𐎶𐎵𐎹𐎢𐎽
𐎶𐎵𐎹𐎢𐎽 𐎶𐎵𐎹𐎢𐎽 𐎶𐎵𐎹𐎢𐎽 𐎶𐎵𐎹𐎢𐎽 𐎶𐎵𐎹𐎢𐎽 𐎶𐎵𐎹𐎢𐎽 𐎶𐎵𐎹𐎢𐎽,
Anū musallim ipsit qati-ya Istar
musammehat nisi-su nibit bab rabi Anū va Istar sa sid im-martu askun:
Anu prospering the work of my hands, Istar rejoicing the men of it [the city],
the announcement of the great gate of Anu and Istar of the side of the west
I made.—Sarg. 59. See p. 321.

MSM   , musamma; *Determining, Fixing; the Sum Fixed.*

[illegible]

𐎶 𐎠𐎹𐎶 𐎶 𐎶 𐎠𐎹𐎶 𐎶 𐎠𐎹𐎶 (𐎶) 𐎶 𐎠𐎹𐎶
 𐎶 𐎠𐎹𐎶 𐎶 𐎠𐎹𐎶 𐎶 𐎠𐎹𐎶 𐎶 𐎠𐎹𐎶 𐎶 𐎠𐎹𐎶
 𐎶 𐎠𐎹𐎶 𐎶 𐎠𐎹𐎶 𐎶 𐎠𐎹𐎶 𐎶 𐎠𐎹𐎶 * * * * madatta
 musamma ana la subarke eli-sunu ukin; * * * * *a tribute determined for*
disobedience, upon them I established.—Tig. v. 40.

The phrase left blank was not attempted by the translators of 1857. I would suggest, as a mere makeshift, 60 *qurbani sa abari*, "sixty stallions of great power;" see *abari*, p. 11, and the doubtful *aqari* of Sarg. 30, in p. 45, which Oppert's recently published copy reads more probably *abari*, "mes exploits." Oppert's version of the passage is, "Je leur imposai comme tribut chaque année(?) un animal du pays de Bari, d'*abari*, pour qu'ils ne se révoltassent plus." The last clause here may be admissible, the first is doubtful.

𐎶𐎵 𐎠𐏀𐎧𐎺𐎠 𐎡𐏁𐎢𐏃 𐎥𐎵 𐎤𐎢𐏁𐎣 𐎲𐎠𐏁𐎢𐏃 𐎤𐎢𐏁𐎣 𐎲𐎠𐏁𐎢𐏃
 (𐎤𐎢𐏁𐎣) 𐎤𐎢𐏁𐎣 𐎲𐎠𐏁𐎢𐏃 𐎡𐏁𐎢𐏃 𐎲𐎠𐏁𐎢𐏃 (𐎶𐎵 𐎤𐎢𐏁𐎣 𐎤𐎢𐏁𐎣) 𐎡𐏁𐎢𐏃 𐎲𐎠𐏁𐎢𐏃
 𐎲𐎠𐏁𐎢𐏃 𐎡𐏁𐎢𐏃 𐎤𐎢𐏁𐎣 𐎤𐎢𐏁𐎣 𐎤𐎢𐏁𐎣 𐎤𐎢𐏁𐎣 𐎤𐎢𐏁𐎣, puḫade zini [lui]
 itti (lu) niquti-ya illute (musamma) ana Asur bili-ya lu attaḳi; *the*
droves of sheep, with my own precious victims (as determined), to
Assur my lord I sacrificed.—Tig. vii. 16.

1 mana huraži 1-10(?) bilat kašpi 2-10(?) bilat šak
zamat diri bikasu askun musamma amtaḥar-su; one maneh of gold, 1-10th(?)
talent [=6 maneh] of silver, 2-10ths(?) talent [=12 maneh] of beautiful
purple raiment, a high [tribute] I established, the fixed sum I received it.—
New. Div. ii. 29.

MSR

𐎶 𐎶𐎶𐎶 𐎶𐎶, 𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, maḥirte, maḥirti; *Former*.

See p. 777, where two examples of this adjective are given, both agreeing with words in the singular; 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶, *maḥriti*, occurs in two similar preceding examples with words doubtful to me; in p. 776 we have 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶, *maḥrú* (*maḥrú*, *maḥruti*, &c., according to number and case). There was probably some irregularity of usage, but commonly I find *maḥrú*, m. *maḥrú*, -re, -ri, -rī, m. obl. *maḥrú*, m. ac. *maḥruti*, pl. m. *maḥriti*, fem. I must, however, confess my incomplete knowledge of this part of the grammar. See 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶, *ina miḥirti*, "in front," in R.I. Vol. i. Sh. 7, l. 20, p. 673.

𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶, masari; *Habitations*. Heb. מִסָּרִי.

𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶
𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶
𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, masari-sunu akrit eli agari-sun qirzuti samurratā
adbuk; *their habitations I destroyed, upon their ravaged fields briars I accumulated*.—Sen. Gr. 30.

I find 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, *manzaz iz-masari-ya*, in Assur b. p. iv. 92, but the passage is incomplete.

𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, Misari; *the Goddess Mithra*.

From the Susian Inscriptions brought to England by Loftus, pl. 3 and 5, l. 4.

𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, misari; *Justice, Right*. Heb. יָשָׁר.

𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶
naḥir kitti rahim misari; *observer of treaties, upholder of the right*.—
Sen. Gr. 3; Sen. T. i. 4. Epithet of Sennacherib.

𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶
𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶
𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, sa ana
naḥir kitte va misari sutesur la lihi la habal inimbu-inni ili rabi; *whom for
the observance of treaties and of equity, a ruler unwearied (and) uncorrupted,
the great gods have proclaimed me*.—Sarg. 40 [in Dr. Oppert's copy, l. 50].

I have followed Dr. Oppert's copy, which was taken from a more legible original than the one in the British Museum. See the observations in the note upon this passage in p. 543.

MSR


 Annabiū-kudurri-uṣur sar misarī;
Nebuchadnezzar, king of justice (ḡ).—Neb. Gr. i. 1.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, bitti misari l'iqmá; *may*
temples of justice rise.—Nab. Br. Cyl. iii. 40.

𐎠𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵, mesari; *Royal*(?).

𐤀𐤁𐤏𐤏 𐤏𐤏𐤏𐤏 𐤏𐤏𐤏𐤏 𐤏𐤏𐤏𐤏 𐤏𐤏𐤏𐤏 𐤏𐤏𐤏𐤏 𐤏𐤏𐤏𐤏 𐤏𐤏𐤏𐤏 𐤏𐤏𐤏𐤏 𐤏𐤏𐤏𐤏
𐤏𐤏𐤏𐤏 𐤏𐤏𐤏𐤏 𐤏𐤏𐤏𐤏 𐤏𐤏𐤏𐤏 𐤏𐤏𐤏𐤏 𐤏𐤏𐤏𐤏 𐤏𐤏𐤏𐤏 𐤏𐤏𐤏𐤏, babi mesari musteşir din malki
sa kiprat arbati; *royal gates, enclosing gifts of kings of the four*
countries—Tig. jun. 85.

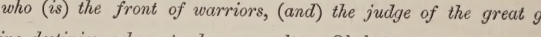
Uncertain; *din* may perhaps be derived from *nadan*; the passage is damaged after *arbat*; 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 𐎭 𐎮 𐎯 𐎰 𐎱 𐎲 𐎳 𐎴 𐎵 𐎶 𐎷 𐎸 𐎹 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿 𐏀 𐏁 𐏂 𐏃 𐏄 𐏅 𐏆 𐏇 𐏈 𐏉 𐏊 𐏋 𐏌 𐏍 𐏎 𐏏 𐏐 𐏑 𐏒 𐏓 𐏔 𐏕 𐏖 𐏗 𐏘 𐏙 𐏚 𐏛 𐏜 𐏝 𐏞 𐏟 𐏠 𐏡 𐏢 𐏣 𐏤 𐏥 𐏦 𐏧 𐏨 𐏩 𐏪 𐏫 𐏬 𐏭 𐏮 𐏯 𐏰 𐏱 𐏲 𐏳 𐏴 𐏵 𐏶 𐏷 𐏸 𐏹 𐏺 𐏻 𐏼 𐏽 𐏾 𐏿 𐐀 𐐁 𐐂 𐐃 𐐄 𐐅 𐐆 𐐇 𐐈 𐐉 𐐊 𐐋 𐐌 𐐍 𐐎 𐐏 𐐐 𐐑 𐐒 𐐓 𐐔 𐐕 𐐖 𐐗 𐐘 𐐙 𐐚 𐐛 𐐜 𐐝 𐐞 𐐟 𐐠 𐐡 𐐢 𐐣 𐐤 𐐥 𐐦 𐐧 𐐨 𐐩 𐐪 𐐫 𐐬 𐐭 𐐮 𐐯 𐐰 𐐱 𐐲 𐐳 𐐴 𐐵 𐐶 𐐷 𐐸 𐐹 𐐺 𐐻 𐐼 𐐽 𐐾 𐐿 𐑀 𐑁 𐑂 𐑃 𐑄 𐑅 𐑆 𐑇 𐑈 𐑉 𐑊 𐑋 𐑌 𐑍 𐑎 𐑏 𐑐 𐑑 𐑒 𐑓 𐑔 𐑕 𐑖 𐑗 𐑘 𐑙 𐑚 𐑛 𐑜 𐑝 𐑞 𐑟 𐑠 𐑡 𐑢 𐑣 𐑤 𐑥 𐑦 𐑧 𐑨 𐑩 𐑪 𐑫 𐑬 𐑭 𐑮 𐑯 𐑰 𐑱 𐑲 𐑳 𐑴 𐑵 𐑶 𐑷 𐑸 𐑹 𐑺 𐑻 𐑼 𐑽 𐑾 𐑿 𐒀 𐒁 𐒂 𐒃 𐒄 𐒅 𐒆 𐒇 𐒈 𐒉 𐒊 𐒋 𐒌 𐒍 𐒎 𐒏 𐒐 𐒑 𐒒 𐒓 𐒔 𐒕 𐒖 𐒗 𐒘 𐒙 𐒚 𐒛 𐒜 𐒝 𐒞 𐒟 𐒠 𐒡 𐒢 𐒣 𐒤 𐒥 𐒦 𐒧 𐒨 𐒩 𐒪 𐒫 𐒬 𐒭 𐒮 𐒯 𐒰 𐒱 𐒲 𐒳 𐒴 𐒵 𐒶 𐒷 𐒸 𐒹 𐒺 𐒻 𐒼 𐒽 𐒾 𐒿 𐓀 𐓁 𐓂 𐓃 𐓄 𐓅 𐓆 𐓇 𐓈 𐓉 𐓊 𐓋 𐓌 𐓍 𐓎 𐓏 𐓐 𐓑 𐓒 𐓓 𐓔 𐓕 𐓖 𐓗 𐓘 𐓙 𐓚 𐓛 𐓜 𐓝 𐓞 𐓟 𐓠 𐓡 𐓢 𐓣 𐓤 𐓥 𐓦 𐓧 𐓨 𐓩 𐓪 𐓫 𐓬 𐓭 𐓮 𐓯 𐓰 𐓱 𐓲 𐓳 𐓴 𐓵 𐓶 𐓷 𐓸 𐓹 𐓺 𐓻 𐓼 𐓽 𐓾 𐓿 𐔀 𐔁 𐔂 𐔃 𐔄 𐔅 𐔆 𐔇 𐔈 𐔉 𐔊 𐔋 𐔌 𐔍 𐔎 𐔏 𐔐 𐔑 𐔒 𐔓 𐔔 𐔕 𐔖 𐔗 𐔘 𐔙 𐔚 𐔛 𐔜 𐔝 𐔞 𐔟 𐔠 𐔡 𐔢 𐔣 𐔤 𐔥 𐔦 𐔧 𐔨 𐔩 𐔪 𐔫 𐔬 𐔭 𐔮 𐔯 𐔰 𐔱 𐔲 𐔳 𐔴 𐔵 𐔶 𐔷 𐔸 𐔹 𐔺 𐔻 𐔼 𐔽 𐔾 𐔿 𐕀 𐕁 𐕂 𐕃 𐕄 𐕅 𐕆 𐕇 𐕈 𐕉 𐕊 𐕋 𐕌 𐕍 𐕎 𐕏 𐕐 𐕑 𐕒 𐕓 𐕔 𐕕 𐕖 𐕗 𐕘 𐕙 𐕚 𐕛 𐕜 𐕝 𐕞 𐕟 𐕠 𐕡 𐕢 𐕣 𐕤 𐕥 𐕦 𐕧 𐕨 𐕩 𐕪 𐕫 𐕬 𐕭 𐕮 𐕯 𐕰 𐕱 𐕲 𐕳 𐕴 𐕵 𐕶 𐕷 𐕸 𐕹 𐕺 𐕻 𐕼 𐕽 𐕾 𐕿 𐖀 𐖁 𐖂 𐖃 𐖄 𐖅 𐖆 𐖇 𐖈 𐖉 𐖊 𐖋 𐖌 𐖍 𐖎 𐖏 𐖐 𐖑 𐖒 𐖓 𐖔 𐖕 𐖖 𐖗 𐖘 𐖙 𐖚 𐖛 𐖜 𐖝 𐖞 𐖟 𐖠 𐖡 𐖢 𐖣 𐖤 𐖥 𐖦 𐖧 𐖨 𐖩 𐖪 𐖫 𐖬 𐖭 𐖮 𐖯 𐖰 𐖱 𐖲 𐖳 𐖴 𐖵 𐖶 𐖷 𐖸 𐖹 𐖺 𐖻 𐖼 𐖽 𐖾 𐖿 𐗀 𐗁 𐗂 𐗃 𐗄 𐗅 𐗆 𐗇 𐗈 𐗉 𐗊 𐗋 𐗌 𐗍 𐗎 𐗏 𐗐 𐗑 𐗒 𐗓 𐗔 𐗕 𐗖 𐗗 𐗘 𐗙 𐗚 𐗛 𐗜 𐗝 𐗞 𐗟 𐗠 𐗡 𐗢 𐗣 𐗤 𐗥 𐗦 𐗧 𐗨 𐗩 𐗪 𐗫 𐗬 𐗭 𐗮 𐗯 𐗰 𐗱 𐗲 𐗳 𐗴 𐗵 𐗶 𐗷 𐗸 𐗹 𐗺 𐗻 𐗼 𐗽 𐗾 𐗿 𐘀 𐘁 𐘂 𐘃 𐘄 𐘅 𐘆 𐘇 𐘈 𐘉 𐘊 𐘋 𐘌 𐘍 𐘎 𐘏 𐘐 𐘑 𐘒 𐘓 𐘔 𐘕 𐘖 𐘗 𐘘 𐘙 𐘚 𐘛 𐘜 𐘝 𐘞 𐘟 𐘠 𐘡 𐘢 𐘣 𐘤 𐘥 𐘦 𐘧 𐘨 𐘩 𐘪 𐘫 𐘬 𐘭 𐘮 𐘯 𐘰 𐘱 𐘲 𐘳 𐘴 𐘵 𐘶 𐘷 𐘸 𐘹 𐘺 𐘻 𐘼 𐘽 𐘾 𐘿 𐙀 𐙁 𐙂 𐙃 𐙄 𐙅 𐙆 𐙇 𐙈 𐙉 𐙊 𐙋 𐙌 𐙍 𐙎 𐙏 𐙐 𐙑 𐙒 𐙓 𐙔 𐙕 𐙖 𐙗 𐙘 𐙙 𐙚 𐙛 𐙜 𐙝 𐙞 𐙟 𐙠 𐙡 𐙢 𐙣 𐙤 𐙥 𐙦 𐙧 𐙨 𐙩 𐙪 𐙫 𐙬 𐙭 𐙮 𐙯 𐙰 𐙱 𐙲 𐙳 𐙴 𐙵 𐙶 𐙷 𐙸 𐙹 𐙺 𐙻 𐙼 𐙽 𐙾 𐙿 𐚀 𐚁 𐚂 𐚃 𐚄 𐚅 𐚆 𐚇 𐚈 𐚉 𐚊 𐚋 𐚌 𐚍 𐚎 𐚏 𐚐 𐚑 𐚒 𐚓 𐚔 𐚕 𐚖 𐚗 𐚘 𐚙 𐚚 𐚛 𐚜 𐚝 𐚞 𐚟 𐚠 𐚡 𐚢 𐚣 𐚤 𐚥 𐚦 𐚧 𐚨 𐚩 𐚪 𐚫 𐚬 𐚭 𐚮 𐚯 𐚰 𐚱 𐚲 𐚳 𐚴 𐚵 𐚶 𐚷 𐚸 𐚹 𐚺 𐚻 𐚼 𐚽 𐚾 𐚿 𐛀 𐛁 𐛂 𐛃 𐛄 𐛅 𐛆 𐛇 𐛈 𐛉 𐛊

𐎧 𐎠𐎫 𐎠𐎡𐎹𐎶𐎵, musuri; *Remainder* (?). Heb. שֹׁאֵר.

𐤏𐤍 𐤕𐤁 𐤓𐤀 𐤕𐤁 𐤔𐤔 𐤔𐤔 𐤖𐤗𐤗𐤗 𐤖𐤗𐤗𐤗 𐤙 𐤚𐤢 𐤙 𐤘𐤗𐤗𐤗 𐤖𐤗
𐤎𐤢 𐤚𐤗𐤗𐤗 𐤙 𐤙𐤗𐤗 𐤖𐤗 𐤢𐤩 𐤙𐤗𐤗𐤗 𐤙𐤗𐤗𐤗 𐤙𐤗𐤗𐤗 𐤙𐤗𐤗𐤗 𐤙𐤗𐤗𐤗 𐤙𐤗𐤗𐤗
𐤙𐤗𐤗𐤗 𐤙𐤗𐤗𐤗 𐤙𐤗𐤗𐤗 𐤙𐤗𐤗𐤗 𐤙𐤗𐤗𐤗 𐤙𐤗𐤗𐤗 𐤙𐤗𐤗𐤗 𐤙𐤗𐤗𐤗 𐤙𐤗𐤗𐤗 𐤙𐤗𐤗𐤗
nisi sali sa sabit žibite ina libbi
la ešir ina la māri va musuri va lakisi la ušar; *the men and the women who*
(are) captured in war, within he shall not confine in (a place) unseen, and
the remainder and lakisi he shall not sell.—Monol. 39.

Very doubtful. Dr. Oppert translates "Qu'il ne déplace pas les hommes et les femmes qui sont dans la maison du travail, . . . qu'il ne les transfère pas dans un endroit désert, ou les *musuri* ou les *lakisi*."

 , musarbú; *Who Extend, Enlarge.* Heb. רב.



 Istar risti same va irgite sa pan gardute patlulat
 ili rabi musimu numi musarbu sarruti-ya; *Istar, the head of heaven and*
earth, who (is) the front of warriors, (and) the judge of the great gods who
determine destinies, who extend my royalty.—Obel. 14.

Assur Bel ili rabute musarbú sarruti-a bilut-šu
ina naphar matate l'usarbú ; *Assur (and) Bel, great gods, who enlarge my*
royalty, his power in many lands may they increase.—Monol. 48.

𐎧 𐎠𐎹𐎶 𐎠𐎶𐎵𐎶, museribu; *Who Bring in.* Verb. ERB, "to enter."

adnāti ana maḥar sar bili-sun azgur zigar babi-sin ; offering(?) the tribute of
 mountains and seas, introducing * * gifts to the presence of the king their
 lord, I have recorded the mention of their gates.—Tig. jun. 86.

Doubtful; the slab is damaged, and some words are ambiguous.

, musarpis; *Extender*. Verb rps, "to widen."

mišir Assur (-ki); alleviator of the troubles of the interior of his country; enlarger of the borders of Assyria.—33 BM 9.

Epithets of Sargon. I do not remember elsewhere the use of  as a phonetic character. I take the opportunity of the occurrence of *mišir* in this passage to observe that I ought to have put under one heading the *mišir*, "bands," of pp. 763 and 839, and perhaps *mizir*, "frontier," of p. 763; a frontier may be said to connect two countries as well as to divide them.

—29 II. 29b.

三金. 一斗. 斗. —29 II. 30 b.

𐎶𐎠𐏀 𐎧𐎺𐎠 𐎵𐎥𐎴𐎡𐎹 — 29 II. 31 b.

I have put these together, because they are so placed on the slab, being separated by lines from the rest of the inscription. I think the Accad column of line 30 signifies "right foot," and that the corresponding Assyrian column refers to "the left." All these are quite unintelligible to me, but may at some time or other afford information.

lu aklu lu nuturda lu hazanna lu muşerisu lu tiggalla lu aiiumma ; whosoever
in after days whether capable, or impotent, or hazan, or eunuch, or any one.—
2 Mich. i. 32.

All the classes of men mentioned here are very doubtfully translated. See 3 Mich. iii. 8-14; 1 Mich. ii. 5, 6; and pp. 414, 713, 721.

𐎧 𐎠𐎫 𐎡𐎴 𐎠𐎥𐎴 𐎠𐎥𐎴 (v. 𐎠𐎥𐎴𐎠𐎥𐎴), musassik, musassak; *Causing Submission.*

𐎢𐏁𐎧 𐎠𐎫 𐎡𐏃𐎥𐎺𐎠𐎹𐎶 (v. 𐎮𐎵𐎶) 𐎲𐎶𐎶𐎶 𐎬𐎶 𐎬𐎶
𐎲𐎶𐎶𐎶 𐎶𐎶𐎶 𐎡𐏃𐎥𐎺𐎠𐎹𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 (v. 𐎤) 𐎶𐎶𐎶,
musassik (v. *sak*) *Dur-an-ki musapsihlu nisi-sun; submitting the submission of*
Duran (Duril?), (and) destroying their people.—Sarg. 3. Botta 16, 6.

See p. 754.

[illegible]

I have already printed several parts of this passage, always with some uncertainty, which is not quite removed. I am not sure how $\langle \text{E} \rangle \text{X}$ should be read, nor $\text{Y} - \text{E} \text{Y} \text{Y} \text{A} \text{Y} - \text{X} \text{Y} -$, and I doubt the meaning of *isira*. See pp. 125, 127, 224, 329.

MST   , masuti; *Apart, Removed.* Heb. מוש.

𐎧𐏁𐎡𐏁 𐎠𐎫𐎥𐏁𐎢𐏁 𐎩𐎶𐎵𐎹 𐎦𐎲𐎶𐎵𐎹 𐎤𐎴𐎶𐎵𐎹
𐎣𐎰𐎥𐏁𐎢𐏁 𐎡𐎴𐎶𐎵𐎹 𐎠𐎫𐎥𐏁𐎢𐏁 𐎠𐎫𐎥𐏁𐎢𐏁 𐎠𐎫𐎥𐏁𐎢𐏁 𐎠𐎫𐎥𐏁𐎢𐏁
𐎠𐎫𐎥𐏁𐎢𐏁 𐎠𐎫𐎥𐏁𐎢𐏁 𐎠𐎫𐎥𐏁𐎢𐏁, kisurri-sunu masuti sa ina diliḫ mati ibbilu usadgila
panu-ssun; their lands set apart, which in the confusion of the country they
had wasted, I gave up to them.—Botta 152, 4 = 136. See p. 625.

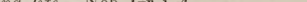
✠ ✠ ✠ ✠ ✠, musadbib; a *Confidant*. Heb. קַדֵּב.

...
emid-šu [emizšu] Marduk sar ili serta-su rabtu; Merodach-sum-iḫnu his
officer, his confidant, Merodach, king of gods, laid upon him
[Merodach-sum-iḫnu] his great terror.—Assur b. p. B. iv. 65.

mesut-kiris(?).—Sen. B. iv. 5 = 39 BM 24.

Probably pronounced *meşir kiris*. I have noticed the occasional confusion of $\blacktriangle \rightarrow \text{||||}$, $\blacktriangle \rightarrow \text{Y} \langle \text{Y} \rangle$, and $\blacktriangle \rightarrow \text{||||} \langle$, in the list of characters. See under *kiris* in p. 611.

, muste'u; *Favouring, Delighting.*
 Heb. שעה and שעשע.


 , muste'u palatā ;
delighting life.—Neb. Gr. i. 4.

    , mustalū; *Exalted*. Arab. مستعلي.

(v. mustalū ahiz nimeki (v. nemiki); *the exalted,*
the possessor of mysteries.—E.I.H. i. 7. Neb. Gr. i. 4.

This phrase and the preceding are epithets of Nebuchadnezzar. See pp. 98 and 803.

 , musat̃ra; Any Thing Written. Chal. שִׁטָּר.

isataru; he who the writing shall strip off and his (own) name shall
write—Tig. viii. 69.

-𐎶𐎵𐎶 𐎶𐎵𐎶𐎠 𐎶𐎵𐎶𐎠𐎶𐎵𐎶𐎠 𐎶𐎵𐎶𐎠 𐎶𐎵𐎶𐎠 𐎶𐎵𐎶𐎠 𐎶𐎵𐎶𐎠 𐎶𐎵𐎶𐎠
 𐎶𐎵𐎶𐎠 𐎶𐎵𐎶𐎠 𐎶𐎵𐎶𐎠 𐎶𐎵𐎶𐎠 𐎶𐎵𐎶𐎠 𐎶𐎵𐎶𐎠 𐎶𐎵𐎶𐎠 𐎶𐎵𐎶𐎠 𐎶𐎵𐎶𐎠
 -𐎶𐎵𐎶𐎠 𐎶𐎵𐎶𐎠 𐎶𐎵𐎶𐎠 𐎶𐎵𐎶𐎠 𐎶𐎵𐎶𐎠 𐎶𐎵𐎶𐎠 𐎶𐎵𐎶𐎠 𐎶𐎵𐎶𐎠 𐎶𐎵𐎶𐎠
 l'uddis musaṣra ana asri-sa l'utir Assur ikribi-su isimme; *a future prince its*
damages let him repair, the writing to its place let him restore, (and) Assur
his prayers will hear.—Monol. 25.

𐎶𐎵 𐎶 (𐎶𐎶𐎶) 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶
𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 (v. 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶)
𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 (v. 𐎶𐎶𐎶 𐎶𐎶𐎶) 𐎶𐎶𐎶 𐎶𐎶𐎶 (v. 𐎶)
𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 (v. 𐎶𐎶𐎶)
𐎶𐎶𐎶 𐎶𐎶𐎶 , ninu Marduk bil rabú siq ili muštarḫu máti va nisi ana
ti iddina ina (v. inu) yommi su ; *whereas Marduk, the great lord,*
arm of the gods, the surpassing, lands and people to my rule hath given ;
d at this time—Senk. Cyl. i. 8.

𐎶𐎵𐎠𐎧𐎺𐎠𐏀𐎶𐎥𐎢𐎽𐎡𐏁𐎶𐎥𐎢𐎽𐎡𐏁𐎶𐎥𐎢𐎽𐎡𐏁𐎶𐎥𐎢𐎽𐎡𐏁
𐎶𐎥𐎢𐎽𐎡𐏁𐎶𐎥𐎢𐎽𐎡𐏁𐎶𐎥𐎢𐎽𐎡𐏁𐎶𐎥𐎢𐎽𐎡𐏁𐎶𐎥𐎢𐎽𐎡𐏁𐎶𐎥𐎢𐎽𐎡𐏁
𐎶𐎥𐎢𐎽𐎡𐏁𐎶𐎥𐎢𐎽𐎡𐏁𐎶𐎥𐎢𐎽𐎡𐏁𐎶𐎥𐎢𐎽𐎡𐏁𐎶𐎥𐎢𐎽𐎡𐏁𐎶𐎥𐎢𐎽𐎡𐏁
𐎶𐎥𐎢𐎽𐎡𐏁𐎶𐎥𐎢𐎽𐎡𐏁𐎶𐎥𐎢𐎽𐎡𐏁𐎶𐎥𐎢𐎽𐎡𐏁𐎶𐎥𐎢𐎽𐎡𐏁𐎶𐎥𐎢𐎽𐎡𐏁
𐎶𐎥𐎢𐎽𐎡𐏁𐎶𐎥𐎢𐎽𐎡𐏁𐎶𐎥𐎢𐎽𐎡𐏁𐎶𐎥𐎢𐎽𐎡𐏁𐎶𐎥𐎢𐎽𐎡𐏁𐎶𐎥𐎢𐎽𐎡𐏁
Marduk bil siq ili rubû muštarḫa atta tabna-nni
ma sarruti kissat nisi takipa-nni; Merodach, lord, arm of the gods, prince
surpassing! thou hast made me, and to the royalty of multitudes of men hast
raised me.—E.I.H. ix. 48.

𐎧𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝

MT   v.    , *sallat*, *plunder*; lat.—Esar vi. 49.

𐎧𐎠𐎧𐎠𐎧𐎠 v. 𐎧𐎠𐎧𐎠𐎧𐎠𐎧𐎠𐎧𐎠𐎧𐎠, kissati, *many*; sat.—Sarg. 2.

𐎠𐎡𐎴 v. 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴, bamáte, *summits*; mat.—Tig. ii. 15.

𐎧𐎡𐎹𐎠𐎧 v. 𐎧𐎡𐎹𐎠𐎧 𐎧𐎡𐎹𐎠𐎧, sadti, *mountains*; sad.—2 Beltis 7.

This is not exactly a variant, but it is tantamount to a variant, the passages compared being exactly parallel.

ᑭᑦ (ᑭᑦ) ᑭᑦ, ᑭᑦ (ᑭᑦ) ᑭᑦ, ᑭᑦ (ᑭᑦ) ᑭᑦ, ᑭᑦ ᑭᑦ ᑭᑦ, ᑭᑦ, *f.*
matu, *n.* mati, *obl.* máta, *ac.* Country, Land.

𐌚𐌚 (𐌚𐌚) 𐌚𐌚, 𐌚𐌚𐌚𐌚𐌚 (𐌚𐌚) 𐌚𐌚, 𐌚𐌚𐌚, 𐌚𐌚𐌚𐌚𐌚, 𐌚𐌚𐌚𐌚𐌚𐌚,
mati, matati, matani, *plurals*.

matitan, *plural*.

Perhaps "provinces," parts of a country.

𒌦 𒌦𒌦, mada, undeclined Babylonian form. See pp. 737-8.

It is almost superfluous to seek direct evidence for the value of a word and its monogram of such universal application to names of countries; but really I know of none but the following:  -IIA, kingi = *mātu*, 39 II.9*b*; and this is incomplete, because there is no direct evidence for the Accadian voucher. I can only adduce such phrases as  , *sar kingi ki-Akkad*, 'king of the land of Accad', on several Chaldee bricks found at Warka, Mugheir, Senkereh, &c., printed in the early sheets of Rawl. Inscr., Vol. I, and   , *kingi Akkad-ki*, 'the land of Accad,' in 50 II.47*a*, where the Assyrian equivalent is lost.

𐎶𐎵𐎲𐎠𐎧𐎺𐎡𐏁𐎹𐎢𐎽𐎫𐎠𐎥𐎴𐎡𐎹𐎢𐎽𐎫𐎠𐎥𐎴𐎡𐎹𐎢𐎽𐎫
𐎶𐎵𐎲𐎠𐎧𐎺𐎡𐏁𐎹𐎢𐎽𐎫𐎠𐎥𐎴𐎡𐎹𐎢𐎽𐎫𐎠𐎥𐎴𐎡𐎹𐎢𐎽𐎫𐎠𐎥𐎴𐎡𐎹𐎢𐎽𐎫
𐎶𐎵𐎲𐎠𐎧𐎺𐎡𐏁𐎹𐎢𐎽𐎫𐎠𐎥𐎴𐎡𐎹𐎢𐎽𐎫𐎠𐎥𐎴𐎡𐎹𐎢𐎽𐎫𐎠𐎥𐎴𐎡𐎹𐎢𐎽𐎫
𐎶𐎵𐎲𐎠𐎧𐎺𐎡𐏁𐎹𐎢𐎽𐎫𐎠𐎥𐎴𐎡𐎹𐎢𐎽𐎫𐎠𐎥𐎴𐎡𐎹𐎢𐎽𐎫𐎠𐎥𐎴𐎡𐎹𐎢𐎽𐎫

𐎶𐎵𐎲𐎠𐎧𐎺𐎡𐏁𐎹𐎢𐎽𐎫𐎠𐎥𐎴𐎡𐎹𐎢𐎽𐎫𐎠𐎥𐎴𐎡𐎹𐎢𐎽𐎫, nisi mati kisitti qati-ya ina libbi
usesib ina qati sutris-ya bel-num Ḫarḫar amnu ma urappis māti ; *the people*
of the countries, acquisitions of my hands, in the interior I settled, (and) to
the hands of my officer, the governor of Kharkhar, I consigned (them), and I
extended the countries.—Sen. T. ii. 29.

<E> =III= I <I> I / =III= + > III
 <F> EII =III= I =III= II I <II> <I> III <II> EI
 EI ->III<II> I =III= >>>> >> ->III, kirib rukubi-sunu uvasseru
 nižú-sun edis ipparsiddu ma matu-ssun innaptu; *in their chariots they*
abandoned their banner, alone they fled, and their country they quitted.—
 Neb. Yun. 53.

Aḥurmazda' l'izzur-anni lapani mimma bīsi u ana bitī-ya u ana matī-ya ;
Ormuzd may he protect me from evil, and my house, and my country.—
No. 6. N.R. l. 33.

𐎶𐎵 𐎶𐎠𐏀 𐎧 𐎲𐎠𐏁𐎢𐏪 𐎡𐏁𐎢𐏪 < 𐎶𐎵 𐎶𐎠𐏀 𐎧 𐎶𐎵 𐎶𐎠𐏀 𐎶𐎵
 (𐎶𐎵 𐎶𐎠𐏀) 𐎶𐎵𐎹 𐎧 < 𐎶𐎵 𐎶𐎵 𐎶𐎵𐎹 𐎶𐎵 𐎶𐎵𐎹 𐎶𐎵
 𐎶𐎵 𐎶𐎵𐎹 𐎶𐎵𐎹 𐎶𐎵𐎹 𐎶𐎵𐎹 𐎶𐎵𐎹 𐎶𐎵𐎹 <, dunnu zikrúti emuqan
 zirá(ti) usatlimu-ni matátí la magi(ri) ina qati-ya imnú ; greatness,
renown, forces large, they entrusted to me, countries disaffected into my
hands they committed.—Assur b. p. B, i. 12.

𐎶𐎵 𐎠𐏁 𐎧𐏁 𐎡𐏁 𐎤𐏁 𐎥𐏁 𐎦𐏁 𐎧𐏁 𐎨𐏁 𐎩𐏁 𐎪𐏁 𐎫𐏁
𐎬𐏁 𐎭𐏁 𐎮𐏁 𐎯𐏁 𐎰𐏁 𐎱𐏁 𐎲𐏁 𐎳𐏁 𐎴𐏁 𐎵𐏁 𐎶𐏁 𐎷𐏁 𐎸𐏁 𐎹𐏁 𐎺𐏁
𐎻𐏁 𐎼𐏁 𐎽𐏁 𐎾𐏁 𐎿𐏁 𐏀𐏁 𐏁𐏁 𐏂𐏁 𐏃𐏁 𐏄𐏁 𐏅𐏁 𐏆𐏁 𐏇𐏁 𐏈𐏁 𐏉𐏁
𐏊𐏁 𐏋𐏁 𐏌𐏁 𐏍𐏁 𐏎𐏁 𐏏𐏁 𐏐𐏁 𐏑𐏁 𐏒𐏁 𐏓𐏁 𐏔𐏁 𐏕𐏁 𐏖𐏁 𐏗𐏁 𐏘𐏁 𐏙𐏁
𐏚𐏁 𐏛𐏁 𐏜𐏁 𐏝𐏁 𐏞𐏁 𐏟𐏁 𐏠𐏁 𐏡𐏁 𐏢𐏁 𐏣𐏁 𐏤𐏁 𐏥𐏁 𐏦𐏁 𐏧𐏁 𐏨𐏁
𐏩𐏁 𐏪𐏁 𐏫𐏁 𐏬𐏁 𐏭𐏁 𐏮𐏁 𐏯𐏁 𐏰𐏁 𐏱𐏁 𐏲𐏁 𐏳𐏁 𐏴𐏁 𐏵𐏁 𐏶𐏁 𐏷𐏁
𐏸𐏁 𐏹𐏁 𐏺𐏁 𐏻𐏁 𐏼𐏁 𐏽𐏁 𐏾𐏁 𐏿𐏁 𐐀𐏁 𐐁𐏁 𐐂𐏁 𐐃𐏁 𐐄𐏁 𐐅𐏁 𐐆𐏁 𐐇𐏁
𐐈𐏁 𐐉𐏁 𐐊𐏁 𐐋𐏁 𐐌𐏁 𐐍𐏁 𐐎𐏁 𐐏𐏁 𐐐𐏁 𐐑𐏁 𐐒𐏁 𐐓𐏁 𐐔𐏁 𐐕𐏁 𐐖𐏁 𐐗𐏁
𐐘𐏁 𐐙𐏁 𐐚𐏁 𐐛𐏁 𐐜𐏁 𐐝𐏁 𐐞𐏁 𐐟𐏁 𐐠𐏁 𐐡𐏁 𐐢𐏁 𐐣𐏁 𐐤𐏁 𐐥𐏁 𐐦𐏁 𐐧𐏁
𐐨𐏁 𐐩𐏁 𐐪𐏁 𐐫𐏁 𐐬𐏁 𐐭𐏁 𐐮𐏁 𐐯𐏁 𐐰𐏁 𐐱𐏁 𐐲𐏁 𐐳𐏁 𐐴𐏁 𐐵𐏁 𐐶𐏁 𐐷𐏁
𐐸𐏁 𐐹𐏁 𐐺𐏁 𐐻𐏁 𐐼𐏁 𐐽𐏁 𐐾𐏁 𐐿𐏁 𐑀𐏁 𐑁𐏁 𐑂𐏁 𐑃𐏁 𐑄𐏁 𐑅𐏁 𐑆𐏁 𐑇𐏁
𐑈𐏁 𐑉𐏁 𐑊𐏁 𐑋𐏁 𐑌𐏁 𐑍𐏁 𐑎𐏁 𐑏𐏁 𐑐𐏁 𐑑𐏁 𐑒𐏁 𐑓𐏁 𐑔𐏁 𐑕𐏁 𐑖𐏁 𐑗𐏁
𐑘𐏁 𐑙𐏁 𐑚𐏁 𐑛𐏁 𐑜𐏁 𐑝𐏁 𐑞𐏁 𐑟𐏁 𐑠𐏁 𐑡𐏁 𐑢𐏁 𐑣𐏁 𐑤𐏁 𐑥𐏁 𐑦𐏁 𐑧𐏁
𐑨𐏁 𐑩𐏁 𐑪𐏁 𐑫𐏁 𐑬𐏁 𐑭𐏁 𐑮𐏁 𐑯𐏁 𐑰𐏁 𐑱𐏁 𐑲𐏁 𐑳𐏁 𐑴𐏁 𐑵𐏁 𐑶𐏁 𐑷𐏁
𐑸𐏁 𐑹𐏁 𐑺𐏁 𐑻𐏁 𐑼𐏁 𐑽𐏁 𐑾𐏁 𐑿𐏁 𐒀𐏁 𐒁𐏁 𐒂𐏁 𐒃𐏁 𐒄𐏁 𐒅𐏁 𐒆𐏁 𐒇𐏁
𐒈𐏁 𐒉𐏁 𐒊𐏁 𐒋𐏁 𐒌𐏁 𐒍𐏁 𐒎𐏁 𐒏𐏁 𐒐𐏁 𐒑𐏁 𐒒𐏁 𐒓𐏁 𐒔𐏁 𐒕𐏁 𐒖𐏁 𐒗𐏁
𐒘𐏁 𐒙𐏁 𐒚𐏁 𐒛𐏁 𐒜𐏁 𐒝𐏁 𐒞𐏁 𐒟𐏁 𐒠𐏁 𐒡𐏁 𐒢𐏁 𐒣𐏁 𐒤𐏁 𐒥𐏁 𐒦𐏁 𐒧𐏁
𐒨𐏁 𐒩𐏁 𐒪𐏁 𐒫𐏁 𐒬𐏁 𐒭𐏁 𐒮𐏁 𐒯𐏁 𐒰𐏁 𐒱𐏁 𐒲𐏁 𐒳𐏁 𐒴𐏁 𐒵𐏁 𐒶𐏁 𐒷𐏁
𐒸𐏁 𐒹𐏁 𐒺𐏁 𐒻𐏁 𐒼𐏁 𐒽𐏁 𐒾𐏁 𐒿𐏁 𐓀𐏁 𐓁𐏁 𐓂𐏁 𐓃𐏁 𐓄𐏁 𐓅𐏁 𐓆𐏁 𐓇𐏁
𐓈𐏁 𐓉𐏁 𐓊𐏁 𐓋𐏁 𐓌𐏁 𐓍𐏁 𐓎𐏁 𐓏𐏁 𐓐𐏁 𐓑𐏁 𐓒𐏁 𐓓𐏁 𐓔𐏁 𐓕𐏁 𐓖𐏁 𐓗𐏁
𐓘𐏁 𐓙𐏁 𐓚𐏁 𐓛𐏁 𐓜𐏁 𐓝𐏁 𐓞𐏁 𐓟𐏁 𐓠𐏁 𐓡𐏁 𐓢𐏁 𐓣𐏁 𐓤𐏁 𐓥𐏁 𐓦𐏁 𐓧𐏁
𐓨𐏁 𐓩𐏁 𐓪𐏁 𐓫𐏁 𐓬𐏁 𐓭𐏁 𐓮𐏁 𐓯𐏁 𐓰𐏁 𐓱𐏁 𐓲𐏁 𐓳𐏁 𐓴𐏁 𐓵𐏁 𐓶𐏁 𐓷𐏁
𐓸𐏁 𐓹𐏁 𐓺𐏁 𐓻𐏁 𐓼𐏁 𐓽𐏁 𐓾𐏁 𐓿𐏁 𐔀𐏁 𐔁𐏁 𐔂𐏁 𐔃𐏁 𐔄𐏁 𐔅𐏁 𐔆𐏁 𐔇𐏁
𐔈𐏁 𐔉𐏁 𐔊𐏁 𐔋𐏁 𐔌𐏁 𐔍𐏁 𐔎𐏁 𐔏𐏁 𐔐𐏁 𐔑𐏁 𐔒𐏁 𐔓𐏁 𐔔𐏁 𐔕𐏁 𐔖𐏁 𐔗𐏁
𐔘𐏁 𐔙𐏁 𐔚𐏁 𐔛𐏁 𐔜𐏁 𐔝𐏁 𐔞𐏁 𐔟𐏁 𐔠𐏁 𐔡𐏁 𐔢𐏁 𐔣𐏁 𐔤𐏁 𐔥𐏁 𐔦𐏁 𐔧𐏁
𐔨𐏁 𐔩𐏁 𐔪𐏁 𐔫𐏁 𐔬𐏁 𐔭𐏁 𐔮𐏁 𐔯𐏁 𐔰𐏁 𐔱𐏁 𐔲𐏁 𐔳𐏁 𐔴𐏁 𐔵𐏁 𐔶𐏁 𐔷𐏁
𐔸𐏁 𐔹𐏁 𐔺𐏁 𐔻𐏁 𐔼𐏁 𐔽𐏁 𐔾𐏁 𐔿𐏁 𐕀𐏁 𐕁𐏁 𐕂𐏁 𐕃𐏁 𐕄𐏁 𐕅𐏁 𐕆𐏁 𐕇𐏁
𐕈𐏁 𐕉𐏁 𐕊𐏁 𐕋𐏁 𐕌𐏁 𐕍𐏁 𐕎𐏁 𐕏𐏁 𐕐𐏁 𐕑𐏁 𐕒𐏁 𐕓𐏁 𐕔𐏁 𐕕𐏁 𐕖𐏁 𐕗𐏁
𐕘𐏁 𐕙𐏁 𐕚𐏁 𐕛𐏁 𐕜𐏁 𐕝𐏁 𐕞𐏁 𐕟𐏁 𐕠𐏁 𐕡𐏁 𐕢𐏁 𐕣

Hardly sure throughout, but I have translated word for word.

(v. 𐎶 𐎵 𐎠) 𐎲 𐎧 𐎺 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 𐎭 𐎮 𐎯 𐎰 𐎱 𐎲 𐎳 𐎴 𐎵 𐎶 𐎷 𐎸 𐎹 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿 𐏀 𐏁 𐏂 𐏃 𐏄 𐏅 𐏆 𐏇 𐏈 𐏉 𐏊 𐏋 𐏌 𐏍 𐏎 𐏏 𐏐 𐏑 𐏒 𐏓 𐏔 𐏕 𐏖 𐏗 𐏘 𐏙 𐏚 𐏛 𐏜 𐏝 𐏞 𐏟 𐏠 𐏡 𐏢 𐏣 𐏤 𐏥 𐏦 𐏧 𐏨 𐏩 𐏪 𐏫 𐏬 𐏭 𐏮 𐏯 𐏰 𐏱 𐏲 𐏳 𐏴 𐏵 𐏶 𐏷 𐏸 𐏹 𐏺 𐏻 𐏼 𐏽 𐏾 𐏿 𐐀 𐐁 𐐂 𐐃 𐐄 𐐅 𐐆 𐐇 𐐈 𐐉 𐐊 𐐋 𐐌 𐐍 𐐎 𐐏 𐐐 𐐑 𐐒 𐐓 𐐔 𐐕 𐐖 𐐗 𐐘 𐐙 𐐚 𐐛 𐐜 𐐝 𐐞 𐐟 𐐠 𐐡 𐐢 𐐣 𐐤 𐐥 𐐦 𐐧 𐐨 𐐩 𐐪 𐐫 𐐬 𐐭 𐐮 𐐯 𐐰 𐐱 𐐲 𐐳 𐐴 𐐵 𐐶 𐐷 𐐸 𐐹 𐐺 𐐻 𐐼 𐐽 𐐾 𐐿 𐑀 𐑁 𐑂 𐑃 𐑄 𐑅 𐑆 𐑇 𐑈 𐑉 𐑊 𐑋 𐑌 𐑍 𐑎 𐑏 𐑐 𐑑 𐑒 𐑓 𐑔 𐑕 𐑖 𐑗 𐑘 𐑙 𐑚 𐑛 𐑜 𐑝 𐑞 𐑟 𐑠 𐑡 𐑢 𐑣 𐑤 𐑥 𐑦 𐑧 𐑨 𐑩 𐑪 𐑫 𐑬 𐑭 𐑮 𐑯 𐑰 𐑱 𐑲 𐑳 𐑴 𐑵 𐑶 𐑷 𐑸 𐑹 𐑺 𐑻 𐑼 𐑽 𐑾 𐑿 𐒀 𐒁 𐒂 𐒃 𐒄 𐒅 𐒆 𐒇 𐒈 𐒉 𐒊 𐒋 𐒌 𐒍 𐒎 𐒏 𐒐 𐒑 𐒒 𐒓 𐒔 𐒕 𐒖 𐒗 𐒘 𐒙 𐒚 𐒛 𐒜 𐒝 𐒞 𐒟 𐒠 𐒡 𐒢 𐒣 𐒤 𐒥 𐒦 𐒧 𐒨 𐒩 𐒪 𐒫 𐒬 𐒭 𐒮 𐒯 𐒰 𐒱 𐒲 𐒳 𐒴 𐒵 𐒶 𐒷 𐒸 𐒹 𐒺 𐒻 𐒼 𐒽 𐒾 𐒿 𐓀 𐓁 𐓂 𐓃 𐓄 𐓅 𐓆 𐓇 𐓈 𐓉 𐓊 𐓋 𐓌 𐓍 𐓎 𐓏 𐓐 𐓑 𐓒 𐓓 𐓔 𐓕 𐓖 𐓗 𐓘 𐓙 𐓚 𐓛 𐓜 𐓝 𐓞 𐓟 𐓠 𐓡 𐓢 𐓣 𐓤 𐓥 𐓦 𐓧 𐓨 𐓩 𐓪 𐓫 𐓬 𐓭 𐓮 𐓯 𐓰 𐓱 𐓲 𐓳 𐓴 𐓵 𐓶 𐓷 𐓸 𐓹 𐓺 𐓻 𐓼 𐓽 𐓾 𐓿 𐔀 𐔁 𐔂 𐔃 𐔄 𐔅 𐔆 𐔇 𐔈 𐔉 𐔊 𐔋 𐔌 𐔍 𐔎 𐔏 𐔐 𐔑 𐔒 𐔓 𐔔 𐔕 𐔖 𐔗 𐔘 𐔙 𐔚 𐔛 𐔜 𐔝 𐔞 𐔟 𐔠 𐔡 𐔢 𐔣 𐔤 𐔥 𐔦 𐔧 𐔨 𐔩 𐔪 𐔫 𐔬 𐔭 𐔮 𐔯 𐔰 𐔱 𐔲 𐔳 𐔴 𐔵 𐔶 𐔷 𐔸 𐔹 𐔺 𐔻 𐔼 𐔽 𐔾 𐔿 𐕀 𐕁 𐕂 𐕃 𐕄 𐕅 𐕆 𐕇 𐕈 𐕉 𐕊 𐕋 𐕌 𐕍 𐕎 𐕏 𐕐 𐕑 𐕒 𐕓 𐕔 𐕕 𐕖 𐕗 𐕘 𐕙 𐕚 𐕛 𐕜 𐕝 𐕞 𐕟 𐕠 𐕡 𐕢 𐕣 𐕤 𐕥 𐕦 𐕧 𐕨 𐕩 𐕪 𐕫 𐕬 𐕭 𐕮 𐕯 𐕰 𐕱 𐕲 𐕳 𐕴 𐕵 𐕶 𐕷 𐕸 𐕹 𐕺 𐕻 𐕼 𐕽 𐕾 𐕿 𐖀 𐖁 𐖂 𐖃 𐖄 𐖅 𐖆 𐖇 𐖈 𐖉 𐖊 𐖋 𐖌 𐖍 𐖎 𐖏 𐖐 𐖑 𐖒 𐖓 𐖔 𐖕 𐖖 𐖗 𐖘 𐖙 𐖚 𐖛 𐖜 𐖝 𐖞 𐖟 𐖠 𐖡 𐖢 𐖣 𐖤 𐖥 𐖦 𐖧 𐖨 𐖩 𐖪 𐖫 𐖬 𐖭 𐖮 𐖯 𐖰 𐖱 𐖲 𐖳 𐖴 𐖵 𐖶 𐖷 𐖸 𐖹 𐖺 𐖻 𐖼 𐖽 𐖾 𐖿 𐗀 𐗁 𐗂 𐗃 𐗄 𐗅 𐗆 𐗇 𐗈 𐗉 𐗊 𐗋 𐗌 𐗍 𐗎 𐗏 𐗐 𐗑 𐗒 𐗓 𐗔 𐗕 𐗖 𐗗 𐗘 𐗙 𐗚 𐗛 𐗜 𐗝 𐗞 𐗟 𐗠 𐗡 𐗢 𐗣 𐗤 𐗥 𐗦 𐗧 𐗨 𐗩 𐗪 𐗫 𐗬 𐗭 𐗮 𐗯 𐗰 𐗱 𐗲 𐗳 𐗴 𐗵 𐗶 𐗷 𐗸 𐗹 𐗺 𐗻 𐗼 𐗽 𐗾 𐗿 𐘀 𐘁 𐘂 𐘃 𐘄 𐘅 𐘆 𐘇 𐘈 𐘉 𐘊 𐘋 𐘌 𐘍 𐘎 𐘏 𐘐 𐘑 𐘒 𐘓 𐘔 𐘕 𐘖 𐘗 𐘘 𐘙 𐘚 𐘛 𐘜 𐘝 𐘞 𐘟 𐘠 𐘡 𐘢 𐘣 𐘤 𐘥 𐘦 𐘧 𐘨 𐘩 𐘪 𐘫 𐘬 𐘭 𐘮 𐘯 𐘰 𐘱 𐘲 𐘳 𐘴 𐘵 𐘶 𐘷 𐘸 𐘹 𐘺 𐘻 𐘼 𐘽 𐘾 𐘿 𐙀 𐙁 𐙂 𐙃 𐙄 𐙅 𐙆 𐙇 𐙈 𐙉 𐙊 𐙋 𐙌 𐙍 𐙎 𐙏 𐙐 𐙑 𐙒 𐙓 𐙔 𐙕 𐙖 𐙗 𐙘 𐙙 𐙚 𐙛 𐙜 𐙝 𐙞 𐙟 𐙠 𐙡 𐙢 𐙣 𐙤 𐙥 𐙦 𐙧 𐙨 𐙩 𐙪 𐙫 𐙬 𐙭 𐙮 𐙯 𐙰 𐙱 𐙲 𐙳 𐙴 𐙵 𐙶 𐙷 𐙸 𐙹 𐙺 𐙻 𐙼 𐙽 𐙾 𐙿 𐚀 𐚁 𐚂 𐚃 𐚄 𐚅 𐚆 𐚇 𐚈 𐚉 𐚊 𐚋 𐚌 𐚍 𐚎 𐚏 𐚐 𐚑 𐚒 𐚓 𐚔 𐚕 𐚖 𐚗 𐚘 𐚙 𐚚 𐚛 𐚜 𐚝 𐚞 𐚟 𐚠 𐚡 𐚢 𐚣 𐚤 𐚥 𐚦 𐚧 𐚨 𐚩 𐚪 𐚫 𐚬 𐚭 𐚮 𐚯 𐚰 𐚱 𐚲 𐚳 𐚴 𐚵 𐚶 𐚷 𐚸 𐚹 𐚺 𐚻 𐚼 𐚽 𐚾 𐚿 𐛀 𐛁 𐛂 𐛃 𐛄 𐛅 𐛆 𐛇 𐛈 𐛉 𐛊 𐛋

When *mat* is followed by *s*, as in this sentence, it is always the theme of the noun, owing to the change of *s* to *ś* after a dental; when *s* follows the student may be sure that some case-ending is understood; see the following:—

« 𐎲 𐎠 𐎧𐎺𐎠 𐎤 𐎶 𐎵𐎴𐎡𐎹 𐎳𐎷𐎸𐎢𐎽 𐎵𐎴𐎡𐎹
𐎤𐎴𐎦 𐎶𐎴𐎠 𐎫 𐎲 𐎶𐎴𐎠 𐎥 𐎠𐎺𐎠 𐎶 𐎬𐎰𐎪 𐎤 𐎫𐎮𐎶𐎴𐎠
𐎶𐎴𐎠 𐎵𐎴𐎡𐎹 𐎵𐎴𐎡𐎹 𐎵𐎴𐎡𐎹 𐎵𐎴𐎡𐎹 𐎫𐎮𐎶𐎴𐎠 𐎤 𐎤𐎴𐎠 𐎵𐎴𐎡𐎹
𐎶𐎴𐎠 𐎥𐎴𐎠 𐎬𐎰𐎪 𐎬𐎰𐎪 𐎵𐎴𐎡𐎹 𐎫𐎮𐎶𐎴𐎠 𐎫𐎮𐎶𐎴𐎠 𐎵𐎴𐎡𐎹
𐎵𐎴𐎡𐎹 𐎵𐎴𐎡𐎹 𐎵𐎴𐎡𐎹 𐎵𐎴𐎡𐎹 𐎵𐎴𐎡𐎹 𐎤𐎴𐎠 𐎥𐎴𐎠 𐎵𐎴𐎡𐎹
(v. 𐎲 𐎵𐎴𐎡𐎹) 𐎵𐎴𐎠 𐎵𐎴𐎡𐎹 𐎫𐎮𐎶𐎴𐎠 𐎤𐎴𐎠𐎫𐎮𐎶𐎴𐎠, sar sa ana mišri mati-a
utir ultu [ta] mati niribat sa er Babite adi Hazmar ana nisi mati-ya amnu
ina matate sa abilu-sina-ni nis-sanute-ya altakan urduti upusu kudurru (v. sadu)
emid-sunuti [emišunuti]; I (am) the king who (many countries named) to
the borders of my land have annexed; from the country adjoining the city
Babite to Khazmar to the people of my country I annexed [accounted]; in
the countries which I held (them), my other self I established; homage they
did, submission I put upon them.—Sard. iii. 124, 125. See note on kudurru
in p. 541.

5 Y

MT

𐎢𐎣 𐎢𐎣 𐎢𐎣 𐎢𐎣 𐎢𐎣 (v. 𐎢𐎣 𐎢𐎣 𐎢𐎣 𐎢𐎣)
 𐎢𐎣 𐎢𐎣 𐎢𐎣 𐎢𐎣 (v. 𐎢𐎣), sum-su zir-su ina mati (v. matti)
 l'uhalliḡ; *his name (and) his lineage in the land may he scatter.*—Tig. viii. 88.

𐎢𐎣 𐎢𐎣 𐎢𐎣 (v. 𐎢𐎣) 𐎢𐎣 𐎢𐎣 (v. 𐎢𐎣) 𐎢𐎣 𐎢𐎣 𐎢𐎣
 𐎢𐎣 (𐎢𐎣) 𐎢𐎣 𐎢𐎣 𐎢𐎣 𐎢𐎣 (𐎢𐎣 𐎢𐎣) 𐎢𐎣 𐎢𐎣 𐎢𐎣
 𐎢𐎣 𐎢𐎣 𐎢𐎣 𐎢𐎣 𐎢𐎣 . . . , hekali (v. hekalate) subat sarrute sa si(d)di
 mati-ya (gabbi) sa istu ḥazzi abi-ya . . . ; *the palaces, abodes of royalty, of*
(all) parts of my country, which from the time of my fathers, &c.—Tig. vi. 96.

From these and other examples I believe that 𐎢𐎣 and 𐎢𐎣 𐎢𐎣 are
 identical in meaning and sound, the 𐎢𐎣 𐎢𐎣 being merely the phonetic complement.

𐎢𐎣 𐎢𐎣 is the usual determinative for proper names of countries; here follow a few examples
 among thousands:—

𐎢𐎣 𐎢𐎣 𐎢𐎣 𐎢𐎣, Assyria.—Tig. vii. 66.

Written 𐎢𐎣 𐎢𐎣 𐎢𐎣 𐎢𐎣 in Botta 36, 1; but *ki* is usually omitted after
 𐎢𐎣. It is inserted in the cursive copy of Shamas Phul. i. 42, but *ki* is not on the
 stone.

𐎢𐎣 𐎢𐎣 𐎢𐎣 𐎢𐎣, Yahudu; *Judæa.*—33 BM 8.

𐎢𐎣 𐎢𐎣 𐎢𐎣 𐎢𐎣, Yahudi; *Judæa, gen. case.*—Neb. Yun. 15.

𐎢𐎣 𐎢𐎣 𐎢𐎣 𐎢𐎣 𐎢𐎣, Muḫur Kūṣu; *Egypt and Cush.*—
 Assur b.p. i. 118.

𐎢𐎣 𐎢𐎣 𐎢𐎣 𐎢𐎣 𐎢𐎣 𐎢𐎣, sar Muḫuri u Kúsi;
king of Egypt and Cush.—Assur b.p. i. 52.

In the following passage 𐎢𐎣 𐎢𐎣 𐎢𐎣 may come in the same category, the
 sea being taken to signify the coast:—

𐎢𐎣 𐎢𐎣 𐎢𐎣 𐎢𐎣 𐎢𐎣 𐎢𐎣 𐎢𐎣 𐎢𐎣 𐎢𐎣 𐎢𐎣
 𐎢𐎣 𐎢𐎣 𐎢𐎣 𐎢𐎣 𐎢𐎣 𐎢𐎣 𐎢𐎣 𐎢𐎣 𐎢𐎣 𐎢𐎣, mat tamti
 ana ṣihirti-sa ridut aḥi-su usadgil panu-ssu; *the sea-coast, to the whole of it, the*
dominion of his brother, I gave up to him.—Esar ii. 40. See also Neb. Yun. 8.

𐎢𐎣 𐎢𐎣 is the verbal monogram of *kasad*, "to acquire," "to capture;" it is generally accompanied
 by the phonetic complement, which determines the pronunciation.

𐎢𐎣 𐎢𐎣 𐎢𐎣 𐎢𐎣 𐎢𐎣 𐎢𐎣 𐎢𐎣 𐎢𐎣 𐎢𐎣 𐎢𐎣
 𐎢𐎣 𐎢𐎣 (v. 𐎢𐎣 𐎢𐎣 𐎢𐎣), ana er Bára aqṭirib er Bára aktasad; *to*
the city of Bara I approached, the city of Bara I captured.—Sard. ii. 32.

MT

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 (v. 𐎶𐎵𐎶𐎵) 𐎶𐎵
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 (𐎶𐎵𐎶𐎵) 𐎶𐎵𐎶𐎵 (v. 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵), er Ħudun u
20 erani sa limetu-su(nu) aksud; *the city Khudun and twenty cities of its
vicinity I captured.*—Sard. ii. 57.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 (v. 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵) 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, nisi kisitti qati-ya
[su-ya] sa mati sa abilu-sina-ni alqá ina libbi usazbit; *the people,
the captures, (or acquisitions) of my hands, of the countries which I held [them]
. I collected, (and) withinside I settled [caused occupy].*—St. 15.

The blank is filled by an enumeration of the nations conquered by Sardanapalus.

I think we find 𐎶𐎵𐎶𐎵, 𐎶𐎵𐎶𐎵, and 𐎶𐎵𐎶𐎵, aksud, aktasad, and
kisitti, in this sense; I have selected passages with phonetically written variants, to
prove the value of the monogram. In a very few cases 𐎶𐎵 occurs alone in this
sense, as in the following passage:—

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, eri-sunu
aksud ma aslula sallat-šun [sallašun]; *their cities I captured, and plundered
their plunder.*—Sen. T. iii. 82.

𐎶𐎵𐎶𐎵, 𐎶𐎵𐎶𐎵 (v. 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵), 𐎶𐎵𐎶𐎵 (v. 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵),
𐎶𐎵𐎶𐎵, 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, 𐎶𐎵𐎶𐎵, 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, sad, c. sadu, n. sadi,
satti, sade, *pl. Mountain; Mine or Quarry.*

The sound is shewn by the variants and syllabaries inserted in pp. 888, 889.

Another proof occurs in the following extract:—

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 (v. 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵) 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 (v. 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵) 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, nisi sātunu sa ina Ziršal-atrī(?) sadu iskuunu
ana dannuti-sun ultu sade asar markiti-sun innaptūnu-mma izbatu
niri-ya; *those men who, in Ziršal-atrī(?), the mountain had made for their
strongholds from the mountain, the place of their refuge, they fled,
and accepted my yoke.*—Assur b.p. vii. 91.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, nisi ikdurru sadu marzu izzabtu; *the men were alarmed,
the rugged mountain they seized [occupied].*—Obel. 136.

MT

sadē marzuti sa kima selut gir ana shame zikipta saknu
[sanu] ina agullat eri aggur; rugged mountains, which like sharp rocks to
heaven pointing stood, in wagons of iron I broke through.—N. Div. ii. 41.

sadu marzi; *rugged mountains*.—Sard. ii. 77.

See p. 174.

sadu sumu-su [mu-su]; *Aracadri Mountain* (was) its name.—Beh. 15.

When  precedes the name of a mineral, it is usually believed to signify mine or quarry:—

[illegible]

See the note to this passage in p. 790. I have given here a different translation from the one in that page, rather with a view to elicit investigation than as preferring the present version. I do not understand the repetition of 𐎠𐎡 before the minerals, unless by reading *mattu* "country," with Dr. Oppert.

The adverbial form of *sad* is usually written **ḥi ḥi ḥi ḥi**, *sadanis*, "like a mountain," or simply "firmly;" as in the following passage:—

փրիտիսու օն քուրի վա ցարրի սաճանիս աննի ; *the embankments of its ditch in*
cement and brick firmly I built.—Neb. Bab. ii. 6.

See also l. 20, and E.L.H. iv. 13; vi. 34; ix. 21; and read note at foot of p. 455.

ㇰ ㇱ ㇲ ㇳ ㇴ ㇵ ㇶ, *Summit, or Ravine.*

ina * * sadi marzi pagar Azá pal-
 bili-sunu iddú ; on the summit of the rugged mountain the body of Aza, the
son of their lord, they cast out.—Botta 146, 2 = 38. See also 146, 6 = 42.

I have already mentioned this group, the value of which, as "summit," was suggested by Dr. Oppert in p. 99 of his "Commentaire Philologique," on the Great Khorsabad Inscription, printed in 1863. See p. 54, and the note there.

Here follow a few groups, part of a long list compiled some years ago, which may be useful to a beginner; I have added references in most cases. I should warn the student that many of the examples may occasionally be found with other values:—

- 𐤀 𐤁, 𐤂 𐤃 𐤄 𐤅, 𐤆 𐤇 𐤈 𐤉 𐤊, mut, c. mútu, n. múti, g.
 Death. Heb. מוֹת.

pulhi melamme sa Assur .bili-ya
izhupu-su ma mut nim-su illik ; *fears of the approach of Assur, my lord,*
overwhelmed him, and death his way(?) he went.—Obel. 152.

May this be read "his death-path"? See note in p. 750.

mātu limnu
asurrak sunuti; *a bad death I dealt them.*—Assur b.p. iv. 56. See p. 434.

See also Botta, 151, 23(11)=131.

MTB   (v.  ), *mutpala*; *Perversely, Under False Pretences*. Heb. שפל.

𐎶𐎵𐎠𐎧𐎺𐎡𐏀𐎶𐎵𐎠𐎧𐎺𐎡𐏀𐎶𐎵𐎠𐎧𐎺𐎡𐏀𐎶𐎵𐎠𐎧𐎺𐎡𐏀𐎶𐎵𐎠𐎧𐎺𐎡𐏀𐎶𐎵𐎠𐎧𐎺𐎡𐏀𐎶𐎵𐎠𐎧𐎺𐎡𐏀
𐎶𐎵𐎠𐎧𐎺𐎡𐏀𐎶𐎵𐎠𐎧𐎺𐎡𐏀𐎶𐎵𐎠𐎧𐎺𐎡𐏀𐎶𐎵𐎠𐎧𐎺𐎡𐏀𐎶𐎵𐎠𐎧𐎺𐎡𐏀𐎶𐎵𐎠𐎧𐎺𐎡𐏀, ḥubut mati-ya mutpala kaian
ihṭanabbatu; *the harassing of my country perversely he had continually*
harassed.—Assur b.p. Egypt. Camp. ii. 9 [23 III.9 rev.]. See pp. 401, 746.

Nearly the same line in Assur b.p. B iii. 9 [30 III.ii.9], with v. *mutpali*, but part of it is broken off.

[illegible]


 𒂗𒍪 𒂗𒍪 𒂗𒍪 𒂗𒍪 𒂗𒍪 𒂗𒍪 𒂗𒍪 𒂗𒍪 𒂗𒍪 𒂗𒍪
 𒂗𒍪 𒂗𒍪 𒂗𒍪 𒂗𒍪 𒂗𒍪 𒂗𒍪 𒂗𒍪 𒂗𒍪 𒂗𒍪 𒂗𒍪
 𒂗𒍪 𒂗𒍪 𒂗𒍪 𒂗𒍪, bil bit-šu ki-su metiq garri-sar usannu ma
 unammir kima yommi; *the master of his house (and) his place(?) the*
course of the royal road shall renew and shall make brilliant as the day.—
 Sen. 7 I. 14.

The beginning of the line is damaged, and its translation very doubtful, which renders the remaining portion of the line uncertain. See p. 197.

metiq garri-ya; in the course of my expedition.—Sen. B. i. 7. Sen. T. i. 52.

וַיֵּלֶךְ יְהוָה בְּחַד הַמִּדְבָּר וַיֹּאמֶר אֲנִי עָשִׂיתִי לְעַמִּי כִּי
 מִן הַיָּם הַזֶּה וְעַד הַיָּם הַהוּא, hula ana meteq rukubi-ya
 va ummanate-ya l'uṭib; *thè sand [desert?] for the passage of my chariots and
 my soldiers I made good.*—*Tig. ii. 9.*

𐤀 𐤓 𐤕 𐤔 𐤗 𐤏 𐤒 𐤓 𐤕 𐤓 𐤕 𐤓 𐤕 𐤓 𐤕 𐤓 𐤕 𐤓 𐤕 𐤓 𐤕 𐤓 𐤕 𐤓 𐤕 𐤓 𐤕 𐤓 𐤕
𐤓 𐤕 𐤓 𐤕 𐤓 𐤕 𐤓 𐤕 𐤓 𐤕 𐤓 𐤕 𐤓 𐤕 𐤓 𐤕 𐤓 𐤕 𐤓 𐤕 𐤓 𐤕 𐤓 𐤕 𐤓 𐤕
𐤓 𐤕 𐤓 𐤕 𐤓 𐤕 𐤓 𐤕 𐤓 𐤕 𐤓 𐤕 𐤓 𐤕 𐤓 𐤕 𐤓 𐤕 𐤓 𐤕 𐤓 𐤕 𐤓 𐤕 𐤓 𐤕
𐤓 𐤕 𐤓 𐤕 𐤓 𐤕 𐤓 𐤕 𐤓 𐤕 𐤓 𐤕 𐤓 𐤕 𐤓 𐤕 𐤓 𐤕 𐤓 𐤕 𐤓 𐤕 𐤓 𐤕 𐤓 𐤕
ina Aruma alib pasqi sa ana metiq rukubi-ya lá natú
rukubi lú ezib; in Aruma, a difficult land for the passage of my chariots not
suited, I left the chariots.—Tig. ii. 73. Sard. i. 46; ii. 60.

harran = metequ.—38 II. 26 b.

.—50 II. 20 a.

𐎠𐎡𐎴 (𐎡𐎴) 𐎠𐎡𐎴𐎠𐎡𐎴, mitaḡti; *Passage.*

ina metaqti-ya erani sa Gilḥi sa ina niribi aktasad tiduki-sunu maḥdi aduk ;
on my passage the cities of Gilḥi which (are) in the neighbourhood I captured,
(and) their many fighting men I slew.—Sard. ii. 20.

er suatū ina mitaqti-ya lú aksud; *that city on my passage*
I captured.—Sh. Ph. iv. 27.

Mutaggil-Nabu.—Tig. vii. 45.
Name of the grandfather of Tiglath-pileser.

MTD 𐎢𐎠𐎧𐎺, saddi; *Mountains*. See p. 895.

𐤁𐤏 𐤏𐤕𐤕𐤏 𐤏𐤕𐤕𐤏 𐤏𐤕𐤕𐤏 𐤏𐤕𐤕𐤏 𐤏𐤕𐤕𐤏 𐤏𐤕𐤕𐤏 𐤏𐤕𐤕𐤏 𐤏𐤕𐤕𐤏 𐤏𐤕𐤕𐤏
 𐤏𐤕𐤕𐤏 𐤏𐤕𐤕𐤏 𐤏𐤕𐤕𐤏 𐤏𐤕𐤕𐤏 𐤏𐤕𐤕𐤏 𐤏𐤕𐤕𐤏 𐤏𐤕𐤕𐤏 𐤏𐤕𐤕𐤏 𐤏𐤕𐤕𐤏 𐤏𐤕𐤕𐤏
 𐤏𐤕𐤕𐤏 𐤏𐤕𐤕𐤏 𐤏𐤕𐤕𐤏 𐤏𐤕𐤕𐤏 𐤏𐤕𐤕𐤏 𐤏𐤕𐤕𐤏 𐤏𐤕𐤕𐤏 𐤏𐤕𐤕𐤏 𐤏𐤕𐤕𐤏 𐤏𐤕𐤕𐤏
 𐤏𐤕𐤕𐤏; *goats of mountains and lions of fine hard stone in the city Taztiat*
they fashioned.—38 BM 9.

In the parallel passage, Sen. B. iii. 22     is found instead of    ; I do not know if we should infer from this that we ought to render the usual     by "mountain goats," instead of "sacred bulls." I have generally read *sedû* and translated "sacred bulls;" see p. 688. I was not aware of the equivalence, but I find it was known to Sir H. Rawlinson many years ago. See the "Early History of Babylonia," in *Journ. R.A.S.* Vol. 15, p. 247.

MTD אֲזַדְדִּי אֲזַדְדִּי, saddadi; *Strong, Vehement*. Arab. ضَدَّ.

אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי
 אֲזַדְדִּי אֲזַדְדִּי (v. אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי), rukubi iz-sa saddadi
 usettiqu ina mahri-ya; *chariots, strong cars, I made pass into my
 presence*.—Smith's "Assurbanipal," p. 200, l. 2.

Almost always written אֲזַדְדִּי אֲזַדְדִּי. Mr. Smith translates the word
 "war chariots," which is supported by the Hebrew שָׂדֶר, "to lay waste."

אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי
 zadduq, zadduqi; *Rights, Privileges*. Heb. צְדָקָה.

אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי
 אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי
 zadduqi la nirbāti izqu-sun ukinna; *of the laws not carried out, their
 validity I established*.—Botta 152, 1(13)=157; 104, 7.

I have not been able to find the form אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי, printed by
 Dr. Oppert (see p. 648); it would read izkuissun, curiously like izqu-sun of 104, 7,
 which I render "their validity," from a root יצק.

אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי
 אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי
 אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי
 zadduqu-su dussūti nitbá-su
 ellūti eli sa panū usatir; *his rights trampled on, his noble free offerings,
 above what (was) before, I caused restore*.—Neb. Gr. i. 13. See p. 272.

By "his noble free offerings," I understand the offerings made to the god Marduk.

אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי
 אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי
 אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי אֲזַדְדִּי
 zadduq
 ili rabi usparziḥ ma eli gine laberi giná usatir; *the justice of the great gods I
 eulogized(?), and above the old settlement a settlement I added*.—Neb. Gr. ii. 38;
 a word or two uncertain. See pp. 184-5.

MTH מִתְּחִי מִתְּחִי מִתְּחִי מִתְּחִי מִתְּחִי מִתְּחִי מִתְּחִי מִתְּחִי מִתְּחִי מִתְּחִי
 mithuži; *Battle*. Heb. מִתְּחִי.

מִתְּחִי מִתְּחִי מִתְּחִי מִתְּחִי מִתְּחִי מִתְּחִי מִתְּחִי מִתְּחִי מִתְּחִי מִתְּחִי
 mithuži ina libbi babi rabi-su askun; *battles within his great gates I made*.—
 Sard. iii. 109. Generally written מִתְּחִי מִתְּחִי; see p. 147.

MTH 𐤠 𐤍𐤏, matha; *Rising*. Heb. 𐤍𐤏, "to spread."

𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 (v. 𐤠𐤍𐤏 𐤠𐤍𐤏)
 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏
 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏
 ultu [ta] tamti rabti sa matha (v. napah) shamsi adi tamti rabti sa dimu
 shamsi qat-šu [su-šu] iksud ma ibilu ma epus gimri; *from the great sea of
 the rising sun to the great sea of the setting sun, his hand captured and carried
 off, and did everything.*—3 Pul 5 = 70 BM 5.

I have not seen 𐤠 𐤍𐤏 elsewhere, but the meaning is obvious from the context: the Hebrew word, which is used in Isa. xl. 22 in the sense of "spreading out" like a tent, may have had its meaning extended to the spreading light; moreover the variant 𐤠𐤍𐤏 𐤠𐤍𐤏, *napah*, occurs in 1 Pul 6 and 11, and 𐤠𐤍𐤏 𐤠𐤍𐤏 in Tig. iii. 101, and Sard. ii. 106. Instead of *dimu* I think our students read *salamu* [Syl. 185], which signifies "come to an end" in Isa. lx. 20; but I prefer the more simple transliteration where possible. See *dimu*, in p. 240.

MTK 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏, muparkú; *Broken*. Heb. 𐤍𐤏𐤏.

𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏
 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏
 pan bit-mati; *prince(?) noble, restorer of Bit-hira the unbroken, directing the
 head of the territorial palace.*—1 Pul 3.

I translated the last clause "directing the face of the ruler" in p. 730; but finding a parallel bit in Sh. Ph. i. 31, with 𐤠𐤍𐤏 𐤠𐤍𐤏, *parzi*, "a governor," instead of *pan*, which signifies "a chief" as well as "a face," I thought the change would be an improvement.

See also 𐤠𐤍𐤏 𐤠𐤍𐤏 *parzi*, with variant 𐤠𐤍𐤏 𐤠𐤍𐤏 in page 123, and 𐤠𐤍𐤏 𐤠𐤍𐤏 equated to 𐤠𐤍𐤏 𐤠𐤍𐤏 in Syl. 346, printed in pp. 123 and 263; the word occurs in Nerg. i. 20, phonetically written 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏.

𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏, sipparku; *Glory*. Syr. 𐤠𐤍𐤏.

𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏
 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏
 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏 𐤠𐤍𐤏
 anná siṭir sumi [mu] sa Sagaraktiyas sar Din-tir-ki sar mahri sa Bit-ulbar sa
 sipparku Anunitā ibusu temin-su; *that (is) the writing of the name of
 Sagaraktiyas king of Babylon, a former king, who Bit-ulbar, which is the
 glory of Anunita, made its inscribed stone [who made the inscribed tablet of
 Bit-ulbar, which is the glory of Anunita].*—Nab. Br. Cyl. iii. 42.

𐎧𐎠𐎢𐎡𐎹 𐎧𐎡𐎴𐎡𐎹 𐎧𐎡𐎴𐎡𐎹 𐎧𐎡𐎴𐎡𐎹 𐎧𐎡𐎴𐎡𐎹 𐎧𐎡𐎴𐎡𐎹 𐎧𐎡𐎴𐎡𐎹 𐎧𐎡𐎴𐎡𐎹 𐎧𐎡𐎴𐎡𐎹 𐎧𐎡𐎴𐎡𐎹
 𐎧𐎡𐎴𐎡𐎹 𐎧𐎡𐎴𐎡𐎹 𐎧𐎡𐎴𐎡𐎹 𐎧𐎡𐎴𐎡𐎹 𐎧𐎡𐎴𐎡𐎹 𐎧𐎡𐎴𐎡𐎹 𐎧𐎡𐎴𐎡𐎹 𐎧𐎡𐎴𐎡𐎹 𐎧𐎡𐎴𐎡𐎹 𐎧𐎡𐎴𐎡𐎹
 𐎧𐎡𐎴𐎡𐎹 𐎧𐎡𐎴𐎡𐎹 𐎧𐎡𐎴𐎡𐎹 𐎧𐎡𐎴𐎡𐎹 𐎧𐎡𐎴𐎡𐎹 𐎧𐎡𐎴𐎡𐎹 𐎧𐎡𐎴𐎡𐎹 𐎧𐎡𐎴𐎡𐎹 𐎧𐎡𐎴𐎡𐎹 𐎧𐎡𐎴𐎡𐎹

kitre zariri russe kaspi ibbi sire matluti tamartu kabittu rabis usamḥir
 sunuti; *homage of hammered images of beautiful silver, arm-rings collected,*
gifts many, largely I made them receive.—Botta 152, 24 = 168.

any time in after days . . . whosoever shall take up and . . .—2 Mich. i. 31.

sa bit-ṣu labiru inaqqaru ma issu ibannú sa usse biti-ṣu ana garri-sar irruba
 zir biti-su ana gasisi illalu-su; *at any time, the men inhabiting this city, he
 who his old house shall destroy and anew shall build, who the foundation of
 his house to the royal street shall enlarge(?), the top of his house to the ground
 they shall carry it.*—Sen. 7 L. 23.

sa matéma ana sarri abi-ya amir-su la ispura la isalu (v. is'alū) sulim
sarruti-sun; *he who at any time to the kings my fathers his messengers had
not sent, had not solicited an alliance with their kingdoms.*—Assur b. p. viii. 56.
See also v. 65.

In consequence of the mutilation of the subsequent lines I am not quite sure of this reading. See more in pp. 713, 714.

mutaḡin Mannai riḥu temulu libbi mati-su musarbis
mišir Assur-ki; reducing Armenia [Mannî] to order, lightening troubles
in the interior of his country, enlarger of the frontier of Assyria.—
33 BM 9. See p. 883.

IV il-mi laturri bil-zabi ustanih ma shamsi su-ma kima suatu-ma 3 yommi
ustanih; *in the fourth month, the darkness of the morning-watch the lord of
men caused to stay, and this sun, like that also, three days he caused to stay.*—
Assur b.p. B v. 6.

musanṭil Bit-harris mat-satra sa ab matāti ;
supporter of Bit-harris of the eastern land, which (is) the father of lands.—
3 Pul 23.

23. I give the literal translation of *mat-satra*; Dr. Oppert writes sometimes *Sennaar*, and sometimes, I think, *Mesopotamia*.

MTR 𐎠𐎵𐎶 𐎠𐎶𐎵, kurra; *Horse, the eastern animal*(?).

𐎠𐎵𐎶 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵
𐎠𐎵𐎶𐎵 𐎠𐎶𐎵𐎵𐎵 𐎠𐎶𐎵, 𐎶uqullat kurrai ummāti(?) utirra; *droves of horses and mares I carried off.*—Tig. v. 5.

The meaning here must be "horses and mares," but I do not know if *ummāti* is the correct transliteration.

𐎠𐎶𐎵𐎵𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵
𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵, bilat madatū kurrai zimdat
iz-niri eli-su askun; *tribute (and) offering of horses trained to the yoke upon him I placed.*—Obel. 170.

𐎠𐎶𐎵 𐎠𐎶𐎵𐎵𐎵 𐎠𐎶𐎵, musaḥḥalzi; *Spoiler.* Heb. מִשְׁחָלֵזִי.

𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵
𐎠𐎶𐎵𐎵𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵
𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵, 𐎶arid Mitá sar
muski musuḥḥalzi Que ikmúte murappisu bulunge-su; *expeller of Mitá, king of the Muzki, spoiler of the marshy Que; extender of its frontiers.*—Sarg. 24.
Titles of Sargon. See Botta 40, 30.

𐎠𐎶𐎵 𐎠𐎶𐎵𐎵𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵, musaḥrite; see p. 876.

MTT 𐎠𐎶𐎵 𐎠𐎶𐎵, Mattí.

𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵
𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵
𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵, Kiakku
Sinuḥtai Sinuḥtu er sarruti-su ana Mattí Tunnai addin; *(of) Kiakku of Sinuḥktu Sinuḥktu his royal city to Mattí of Tunna I gave.*—
Botta 145, 17 = 29.

See *Kiakku* in p. 532, and alter 45 to 145 in the number of the sheet there referred to.

𐎠𐎶𐎵 𐎠𐎶𐎵 . 𐎠𐎶𐎵 . 𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵, Bit-matti.—Tig. jun. 29, 35.

Name of one of the provinces of Media which were conquered and plundered by Tiglath-pileser, and subsequently annexed to Assyria; their cities were rebuilt and the old inhabitants settled in them. Other cities named at the same time were destroyed.

𐎠𐎶𐎵 𐎠𐎶𐎵 𐎠𐎶𐎵, mattu; *Much.* See foot of p. 739.

nadan kurrai mattiu eli-sunu uktin; *a gift [tribute] of horses*
to a great amount upon them I imposed.—Botta 147, γ = 67.

Mattiu is from the same root as the preceding [Heb. מַטִּי], but of a form unlike any I remember; it is found written *mattiu*, and *mattiu-mā*, and once, unless it be an error of copy, *mattiu-uma*, followed usually by *la niparkā*, "unbroken," or "undiminished."

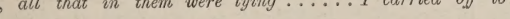
This passage is taken from a very long sentence, in which Sennacherib begins by a lofty eulogium of the beauties, strength, and magnitude of the city of Nineveh, and of the valuable treasures which had been collected within its walls by the kings his ancestors, goes on to speak of its ruinous condition at the time of his writing, and concludes with a circumstantial account of his labours in restoring it to be the capital of his kingdom. Some of the details are doubtful.

biltu mandatti biluti-ya mattiu-ma la naparká emid sunuti; *tribute (and) dues to my power, in amount undiminished I put upon them.*—Assur b.p. v. 43.

𐎶 𐎠𐏀 𐎠𐏁𐎢 𐎶 𐎠𐏀𐎢 𐎠𐏁𐎢 𐎡 <𐎠𐏀 𐎠𐏁𐎢 𐎡 <𐎠𐏀 𐎠𐏁𐎢
𐎶 𐎠𐏀 𐎡- 𐎠𐏀 𐎶- 𐎠𐏀 𐎠- 𐎶<𐎠𐏀 𐎠 (v. <𐎠𐏀). 𐎶
𐎠𐏀 𐎠 I 𐎠𐏀 𐎡 𐎶 𐎶-𐎶 𐎶- 𐎠𐏀 (v. 𐎶) 𐎶-𐎶 𐎠𐏀 I
𐎶 𐎶 𐎠𐏀 I <𐎠𐏀 𐎠 𐎠𐏀 𐎠 𐎶-𐎶 𐎠 𐎶
<𐎠𐏀 (v. 𐎶-) 𐎠𐏀 𐎠𐏀= 𐎠𐏀, halak amiri-ya sa kirib Numma-ki
erubu ismé ma iqqud (v. iqqitu?) libba-su irsá naqudtu napista-su panu-ssu ul
iqar ma ihšuha mitátu (v. metátu); *the going of my messenger who into Elam*
had entered, he heard of, and it pierced his heart; anguish possessed (him), his
life before him was of no value, and death was inevitable.—Assur b.p. vii. 55.

𐎠𐎵 𐎠𐎥𐎧𐎡𐏁 𐎠𐎥𐎧𐎡𐏁 𐎠𐎥𐎧𐎡𐏁 𐎠𐎥𐎧𐎡𐏁 𐎠𐎥𐎧𐎡𐏁 𐎠𐎥𐎧𐎡𐏁 𐎠𐎥𐎧𐎡𐏁 𐎠𐎥𐎧𐎡𐏁
𐎠𐎥𐎧𐎡𐏁 𐎠𐎥𐎧𐎡𐏁 𐎠𐎥𐎧𐎡𐏁 𐎠𐎥𐎧𐎡𐏁 𐎠𐎥𐎧𐎡𐏁 𐎠𐎥𐎧𐎡𐏁, arki Kambuziya mitutu ramanni-su
miti; afterwards Cambyses the death of himself died.—Beh. 17. See p. 899.

𐤀 𐤁 𐤂 𐤃 𐤄 𐤅 𐤆 𐤇 𐤈 𐤉 𐤊 𐤋 𐤌 𐤍 𐤎 𐤏 𐤐 𐤑 𐤒 𐤓 𐤔 𐤕 𐤖 𐤗 𐤘 𐤙 𐤚 𐤛 𐤜 𐤝 𐤞 𐤟 𐤠 𐤡 𐤢 𐤣 𐤤 𐤥 𐤦 𐤧 𐤨 𐤩 𐤪 𐤫 𐤬 𐤭 𐤮 𐤯 𐤰 𐤱 𐤲 𐤳 𐤴 𐤵 𐤶 𐤷 𐤸 𐤹 𐤺 𐤻 𐤼 𐤽 𐤾 𐤿 𐥀 𐥁 𐥂 𐥃 𐥄 𐥅 𐥆 𐥇 𐥈 𐥉 𐥊 𐥋 𐥌 𐥍 𐥎 𐥏 𐥐 𐥑 𐥒 𐥓 𐥔 𐥕 𐥖 𐥗 𐥘 𐥙 𐥚 𐥛 𐥜 𐥝 𐥞 𐥟 𐥠 𐥡 𐥢 𐥣 𐥤 𐥥 𐥦 𐥧 𐥨 𐥩 𐥪 𐥫 𐥬 𐥭 𐥮 𐥯 𐥰 𐥱 𐥲 𐥳 𐥴 𐥵 𐥶 𐥷 𐥸 𐥹 𐥺 𐥻 𐥼 𐥽 𐥾 𐥿 𐦀 𐦁 𐦂 𐦃 𐦄 𐦅 𐦆 𐦇 𐦈 𐦉 𐦊 𐦋 𐦌 𐦍 𐦎 𐦏 𐦐 𐦑 𐦒 𐦓 𐦔 𐦕 𐦖 𐦗 𐦘 𐦙 𐦚 𐦛 𐦜 𐦝 𐦞 𐦟 𐦠 𐦡 𐦢 𐦣 𐦤 𐦥 𐦦 𐦧 𐦨 𐦩 𐦪 𐦫 𐦬 𐦭 𐦮 𐦯 𐦰 𐦱 𐦲 𐦳 𐦴 𐦵 𐦶 𐦷 𐦸 𐦹 𐦺 𐦻 𐦼 𐦽 𐦾 𐦿 𐧀 𐧁 𐧂 𐧃 𐧄 𐧅 𐧆 𐧇 𐧈 𐧉 𐧊 𐧋 𐧌 𐧍 𐧎 𐧏 𐧐 𐧑 𐧒 𐧓 𐧔 𐧕 𐧖 𐧗 𐧘 𐧙 𐧚 𐧛 𐧜 𐧝 𐧞 𐧟 𐧠 𐧡 𐧢 𐧣 𐧤 𐧥 𐧦 𐧧 𐧨 𐧩 𐧪 𐧫 𐧬 𐧭 𐧮 𐧯 𐧰 𐧱 𐧲 𐧳 𐧴 𐧵 𐧶 𐧷 𐧸 𐧹 𐧺 𐧻 𐧼 𐧽 𐧾 𐧿 𐨀 𐨁 𐨂 𐨃 𐨄 𐨅 𐨆 𐨇 𐨈 𐨉 𐨊 𐨋 𐨌 𐨍 𐨎 𐨏 𐨐 𐨑 𐨒 𐨓 𐨔 𐨕 𐨖 𐨗 𐨘 𐨙 𐨚 𐨛 𐨜 𐨝 𐨞 𐨟 𐨠 𐨡 𐨢 𐨣 𐨤 𐨥 𐨦 𐨧 𐨨 𐨩 𐨪 𐨫 𐨬 𐨭 𐨮 𐨯 𐨰 𐨱 𐨲 𐨳 𐨴 𐨵 𐨶 𐨷 𐨸 𐨹 𐨺 𐨻 𐨼 𐨽 𐨾 𐨿 𐩀 𐩁 𐩂 𐩃 𐩄 𐩅 𐩆 𐩇 𐩈 𐩉 𐩊 𐩋 𐩌 𐩍 𐩎 𐩏 𐩐 𐩑 𐩒 𐩓 𐩔 𐩕 𐩖 𐩗 𐩘 𐩙 𐩚 𐩛 𐩜 𐩝 𐩞 𐩟 𐩠 𐩡 𐩢 𐩣 𐩤 𐩥 𐩦 𐩧 𐩨 𐩩 𐩪 𐩫 𐩬 𐩭 𐩮 𐩯 𐩰 𐩱 𐩲 𐩳 𐩴 𐩵 𐩶 𐩷 𐩸 𐩹 𐩺 𐩻 𐩼 𐩽 𐩾 𐩿 𐪀 𐪁 𐪂 𐪃 𐪄 𐪅 𐪆 𐪇 𐪈 𐪉 𐪊 𐪋 𐪌 𐪍 𐪎 𐪏 𐪐 𐪑 𐪒 𐪓 𐪔 𐪕 𐪖 𐪗 𐪘 𐪙 𐪚 𐪛 𐪜 𐪝 𐪞 𐪟 𐪠 𐪡 𐪢 𐪣 𐪤 𐪥 𐪦 𐪧 𐪨 𐪩 𐪪 𐪫 𐪬 𐪭 𐪮 𐪯 𐪰 𐪱 𐪲 𐪳 𐪴 𐪵 𐪶 𐪷 𐪸 𐪹 𐪺 𐪻 𐪼 𐪽 𐪾 𐪿 𐫀 𐫁 𐫂 𐫃 𐫄 𐫅 𐫆 𐫇 𐫈 𐫉 𐫊 𐫋 𐫌 𐫍 𐫎 𐫏 𐫐 𐫑 𐫒 𐫓 𐫔 𐫕 𐫖 𐫗 𐫘 𐫙 𐫚 𐫛 𐫜 𐫝 𐫞 𐫟 𐫠 𐫡 𐫢 𐫣 𐫤 𐫥 𐫦 𐫧 𐫨 𐫩 𐫪 𐫫 𐫬 𐫭 𐫮 𐫯 𐫰 𐫱 𐫲 𐫳 𐫴 𐫵 𐫶 𐫷 𐫸 𐫹 𐫺 𐫻 𐫼 𐫽 𐫾 𐫿 𐬀 𐬁 𐬂 𐬃 𐬄 𐬅 𐬆 𐬇 𐬈 𐬉 𐬊 𐬋 𐬌 𐬍 𐬎 𐬏 𐬐 𐬑 𐬒 𐬓 𐬔 𐬕 𐬖 𐬗 𐬘 𐬙 𐬚 𐬛 𐬜 𐬝 𐬞 𐬟 𐬠 𐬡 𐬢 𐬣 𐬤 𐬥 𐬦 𐬧 𐬨 𐬩 𐬪 𐬫 𐬬 𐬭 𐬮 𐬯 𐬰 𐬱 𐬲 𐬳 𐬴 𐬵 𐬶 𐬷 𐬸 𐬹 𐬺 𐬻 𐬼 𐬽 𐬾 𐬿 𐭀 𐭁 𐭂 𐭃 𐭄 𐭅 𐭆 𐭇 𐭈 𐭉 𐭊 𐭋 𐭌 𐭍 𐭎 𐭏 𐭐 𐭑 𐭒 𐭓 𐭔 𐭕 𐭖 𐭗 𐭘 𐭙 𐭚 𐭛 𐭜 𐭝 𐭞 𐭟 𐭠 𐭡 𐭢 𐭣 𐭤 𐭥 𐭦 𐭧 𐭨 𐭩 𐭪 𐭫 𐭬 𐭭 𐭮 𐭯 𐭰 𐭱 𐭲 𐭳 𐭴 𐭵 𐭶 𐭷 𐭸 𐭹 𐭺 𐭻 𐭼 𐭽 𐭾 𐭿 𐮀 𐮁 𐮂 𐮃 𐮄 𐮅 𐮆 𐮇 𐮈 𐮉 𐮊 𐮋 𐮌 𐮍 𐮎 𐮏 𐮐 𐮑 𐮒 𐮓 𐮔 𐮕 𐮖 𐮗 𐮘 𐮙 𐮚 𐮛 𐮜 𐮝 𐮞 𐮟 𐮠 𐮡 𐮢 𐮣 𐮤 𐮥 𐮦 𐮧 𐮨 𐮩 𐮪 𐮫 𐮬 𐮭 𐮮 𐮯 𐮰 𐮱 𐮲 𐮳 𐮴 𐮵 𐮶 𐮷 𐮸 𐮹 𐮺 𐮻 𐮼 𐮽 𐮾 𐮿 𐯀 𐯁 𐯂 𐯃 𐯄 𐯅 𐯆 𐯇 𐯈 𐯉 𐯊 𐯋 𐯌 𐯍 𐯎 𐯏 𐯐 𐯑 𐯒 𐯓 𐯔 𐯕 𐯖 𐯗 𐯘 𐯙 𐯚 𐯛 𐯜 𐯝 𐯞 𐯟 𐯠 𐯡 𐯢 𐯣 𐯤 𐯥 𐯦 𐯧 𐯨 𐯩 𐯪 𐯫 𐯬 𐯭 𐯮 𐯯 𐯰 𐯱 𐯲 𐯳 𐯴 𐯵 𐯶 𐯷 𐯸 𐯹 𐯺 𐯻 𐯼 𐯽 𐯾 𐯿 𐰀 𐰁 𐰂 𐰃 𐰄 𐰅 𐰆 𐰇 𐰈 𐰉 𐰊 𐰋 𐰌 𐰍 𐰎 𐰏 𐰐 𐰑 𐰒 𐰓 𐰔 𐰕 𐰖 𐰗 𐰘 𐰙 𐰚 𐰛 𐰜 𐰝 𐰞 𐰟 𐰠 𐰡 𐰢 𐰣 𐰤 𐰥 𐰦 𐰧 𐰨 𐰩 𐰪 𐰫 𐰬 𐰭 𐰮 𐰯 𐰰 𐰱 𐰲



 [muhhi] usibu aslula ana Assur-ki; *the musical instruments of his*
palaces, all that in them were lying I carried off to Assyria.—
 Assur b.p. vi. 66.

Nabu-kudurri-uzur muṭṭaru teniseti; *Nebuchadnezzar protector of mankind.*—Neb. Gr. i. 2.

PAGE

717, at foot of page. For "mu satra" read "musatra;"; for "written (name)" read "writing;"; and see p. 886.

719. MA , muai.

itu ilme-su ma izbatu mu ai-sa.—2 Esar ii. 4.

This is quite unintelligible to me.

721.* , sar; *prep. Unto, From.*

𐎶 𐎶 𐎠-𐎶 𐎠-𐎶 𐎠-𐎶𐎶𐎶𐎶, sa ana sar-ka ṭabu; *who unto thee is good* [favourable].—Smith's "Assurbanipal," p. 187, l. 2.

I take this from Mr. Smith. The word occurs also in Smith's "Assurbanipal," p. 186, l. 5, but the passage is defective; we have only  which Mr. Smith renders "sar Danai ablu" from *Danai, son of*

726. l. 15. For Sh. Ph. "iii." 49, read "ii." 49.

See *imtir* in p. 751, and correct the passage in p. 726 accordingly. Correct a passage under *dubburu* in the same page, by a reference to *malu* in p. 788.

l. 4 from bottom. Add "Sarg. 23," as a reference to "Ambarissi."

728-9.  ,  , and  , should perhaps come under one head.

729*. MG 𐎶𐎵𐎠𐎥𐎺𐎧, emga; *glorious*; see under *muda*, p. 743.

730, l. 3 from bottom. For 𐍹 𐍺 𐍺 read 𐍹 𐍺 𐍺.

I would translate the whole line "י-ז י-ז signifies 'door,' or the 'completion of a gateway.'" The passage from Sen. B. iii. 25, which I have read *nuhap* (l. 13 from bottom), should be *mukil*, "completion;" Heb. בלל.

730.* MGK 𐎠𐎢𐎡𐎣, mukki.

𐎶𐎵𐎶𐎵𐎶𐎵 (𐎶𐎵) 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵.—Esar vi. 46.

I do not know how this should be read or translated; it is followed by some detail of warlike materials, horses, mules, &c., to be placed in a palace built by Esarhaddon, of which an account is given in a previous passage. The pronunciation of the monogram is known from the following extract:—

† † † † † † † †.—Syl. 161.

742, l. 6 from bottom. For $\begin{smallmatrix} \searrow \\ \rightarrow \\ \swarrow \end{smallmatrix}$ read $\begin{smallmatrix} \searrow \\ \rightarrow \end{smallmatrix}$, and in the corresponding transliteration, "isetuni" for "kansetuni."

The note in p. 743 explains this.

743, at foot. After "Assyria," insert "skilled in matters of every kind."

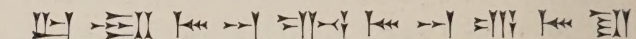
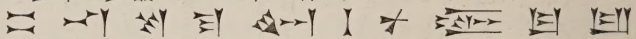
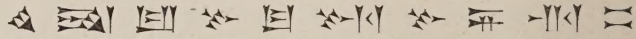
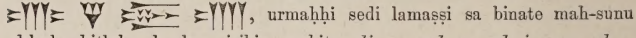
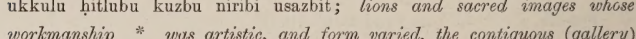
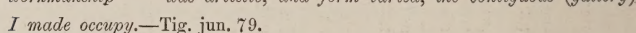
751, l. 5 from bottom. Mr. Smith translates this passage *ina epis pi muttalli*, "in performing the important declaration," no doubt correctly.

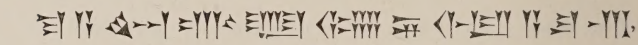
PAGE

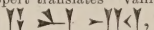
752. , mattu; *much*; should be in this page, with a reference to p. 739.

753, l. 18. Omit , and read the corresponding word "mamman" in l. 21, instead of "manamman." Two lines lower "name" has been inadvertently put for "country."  should be in this page with a reference to p. 743.

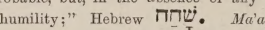
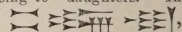
755.* , , mäh, mah.






 *urmahhi sedi lamassi sa binate mah-sunu ukkulu hitlubu kuzbu niribi usazbit; lions and sacred images whose workmanship * was artistic, and form varied, the contiguous (gallery) I made occupy.*—Tig. jun. 79.

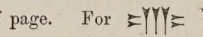
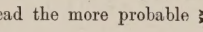

 mäh gamir dumni va abari; *valiant accomplisher of greatness, and of exploits.*—Sarg. Opp. 30.

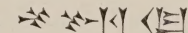
This is guess-work. Dr. Oppert translates "vaillant, j'ai fait valoir ma force et mes exploits." The old copy has , *agari*.

755.

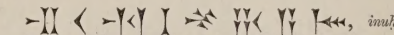
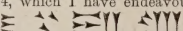
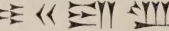
In this page a passage occurs from Assur b.p. ii. 99, which I have read *itti sahhati ma'aSSI*, and doubtfully rendered "with ready humility;" Mr. Smith, in his "Assurbanipal," p. 60, reads the second word *tirhati*, and translates the phrase "with their great dowries." I do not know the authority for this; it occurs in several passages. The translation appears probable, but, in the absence of any Semitic etymology, I am inclined to prefer *sahhati*, "humility;" Hebrew . *Ma'aSSI* may be *ma'at-si*, (, p. 740), though I should like to find *ma'at-sina*, the reference being to "daughters." In Assur b.p. ii. 108 we have a similar phrase with "one daughter," , *binu*.

756, l. 15. For "Tig. 126" read "Syl. 126."

757, foot of page. For , Dr. Oppert and Mr. Talbot both read the more probable , *usassi*, "I made bear."

760. MZK , Muzki. See p. 876.

767.* MH , muhai.

, *imuhu-su muhai*; these are the closing words of a Colophon printed in p. 834, which I have endeavoured to translate, but with very doubtful result. The word  is erroneously engraved  on the plate.

PAGE

767.* MHD 𐎠𐎡𐎢 (v. 𐎠𐎡𐎢𐎣), muḥadú; *Gladdening*. Heb. חֲדַד.

ina kirib hekal sâtu sedi tamqi lamašši tamqi nažir qibzi sarra-
 tu-ya muḥadû kabiti-ya daris l'istabrû; *within this palace the sacred bulls*
and lions guarding the treasures of my royalty, adding gladness to my
dignity, for ever may they be maintained.—Esar vi. 55.

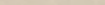
For $\text{𐎧𐎡𐎴} \text{𐎧𐎡𐎴} \text{𐎧𐎡𐎴}$ we have the variant $\text{𐎧𐎡𐎴} \text{𐎧𐎡𐎴}$; for $\text{𐎧𐎡𐎴} \text{𐎧𐎡𐎴}$, the first time of its occurrence, where it follows *sedī*, we have the usual variant $\text{𐎧𐎡𐎴} \text{𐎧𐎡𐎴}$, *tamqī*; where it follows *lamassi*, we find $\text{𐎧𐎡𐎴} \text{𐎧𐎡𐎴}$, *dun*, which I have never seen elsewhere.

770*. MHH                                          

マフリス マフリス, mahhūris; *Conspicuously.*

I am not sure that *conspicuousness* is an admissible word, but I think it expresses the meaning better than *presence*, and it is in accordance with the adverbial form which follows.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, namriri Assur u
 Istar izhupu-su ma illiku mahhur milamme sarruti-ya iktumu-su; *the*
splendours of Assur and Istar overwhelmed him, and (as) he went, the
presence and approaches of my royalty covered him.—Assur b.p. i. 87.

The plate has , which is corrected to *maḥhar* by Mr. Smith, who proposes to translate "he went back(?)." The passage is somewhat obscure, and I am not sure of the last clause. The same word occurs again in the following line:—

tip taḥaḥzi-ya danni emuru ma emú
 mahḥur; *my fierce attack of battle they saw, and they concealed (their)*
presence.—2 Esar i. 21.

nikiš qaqqadu Teumman ina gab babi rabi
qabal sa Nineveh-ki umaḥḫira maḥḥuris; *the cut-off head of Teumman*
in front of the great gate in the midst of Nineveh, I displayed con-
spectuously.—Assur b.p. B vi. 54.

PAGE

774, l. 12 from bottom. *Munirritu* (Assur b.p. vi. 104), which I have translated "injuring," should be, I think, "opposed to;" see the correction in p. 836.

In addition to the usual "predecessors" *Alikut mahri-ya* is also used as an epithet of gods, and may then be understood as meaning "my guides," or "my rulers." See the following extract from Botta 74, 3:—

778.* MHR ➡ | 🔍 | ⚙️ | ➡ | 🔍 | ➡ | 🔍 | ➡ | 🔍 | ➡ | 🔍 | ➡ | 🔍 | ➡ | 🔍
 ➡ | 🔍 | ➡ | 🔍 | ➡ | 🔍 | ➡ | 🔍 | ➡ | 🔍 | ➡ | 🔍 | ➡ | 🔍 | ➡ | 🔍
 usesib; *the gods going before me, in the midst of it [the city] I placed.*

780.* MHR מֵהַר מְהִירָה, mahiris; *for a Price, or Gain.* Heb. מְהִירָה.

𒌷 𒀭𒀠𒌷 𒀭𒀠𒌷 𒀭𒀠𒌷 𒀭𒀠𒌷 𒀭𒀠𒌷 𒀭𒀠𒌷 𒀭𒀠𒌷 𒀭𒀠𒌷 𒀭𒀠𒌷
𒀭𒀠𒌷 𒀭𒀠𒌷 𒀭𒀠𒌷 𒀭𒀠𒌷 𒀭𒀠𒌷 𒀭𒀠𒌷 𒀭𒀠𒌷 𒀭𒀠𒌷 𒀭𒀠𒌷, huraz
[kašap] niškiti abni ana Numma-ki ipsuru mahiris; gold, [silver], images,
and stones, to Elam they sent for a price.—Bl. St. i. 18.

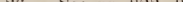
780. , *miḫru*, appears to be used in the sense of *maḫru*; see *miḫru imḫar-su*, "in presence he received him."—Assur b.p. B v. 11.

784. 𐌚𐌚 𐌚𐌚𐌚𐌚 𐌚𐌚𐌚𐌚, makasid; a Conqueror.

This obvious error was pointed out to me by Mr. Talbot. I have printed in p. 712 an explanation of the use of *ma*, which should have warned me against such a blunder. Read *kasid* in both cases.

788. I find *maluti* in the following passage, which I do not quite see through, but I give it in the words of Mr. Smith:—

(v.                          

795. Under *malak*, "a path," insert , *milak*, employed in the same sense.—Esar iii. 26. See pp. 822, 853.

I have printed "ii. 26," instead of "iii. 26," p. 882. In p. 853, l. 7, the loss of a reference to as "king" is mentioned; it will be found in Sarg. 23, p. 794.

808, l. 12 from bottom. For "Botta 43" read "Botta 42."

808-9. Under *umma*, "that," I have given several passages containing this word, invariably followed by a direct quotation, and have referred to p. 514, where I said that I could not find such a usage in any other Semitic language, though it is common in Persian. I have since found some cases of such usage in Hebrew; one is in 1 Kings xi. 22, where we have word for word, "and said Pharaoh, that what hast thou lacked." In order to avoid this in English, our version has "but what hast thou lacked." In another case, Joshua ii. 24, "truly" is put instead of "that."

809, l. 9 from bottom. *Ina birin*, which I have doubtfully read "between us," is more probably read "by treaty," in Mr. Smith's translation.

818*.

foot of p. 877.

819*.

Y- >Y<YΔ Y|| Y- Y-, memuteti; *Demands(?)*.

sebul-sunu ul agbi-su ana eli memuteti; *their surrender I did not promise him to (his) demands.*—Assur b.p. B iv. 98.

Restoration by Mr. G. Smith in his "Assurbanipal," p. 117, kindly sent me by that gentleman before publication. The verb *gab*, "to say," seems to be occasionally used for promising, granting, or anything else conveyed by word of mouth.

822, l. 8. For "Esar ii." read "Esar iii."

823.* MN , minú; *Numbered.*

emuki-ya altapra ilusu attu-kunu
minú tamki-kunu u ṭab-kunu ina mahri-ya ; my forces I send, they will
combine with you, numbered, (for) your advantage and your good before
me.—Smith's "Assurbanipal." p. 190. l. 7.

More freely, "In my eyes they will be numbered with your forces, for your advantage and benefit." Assurbanipal often writes *attu* as we find it in Behistun (see p. 273); I think it is allied to *ittu* (same page).

828. In the extract from Assur b.p. iv. 92, Mr. Smith's corrected text, p. 161, reads  instead of  in the second line, making *qaggaru useqir ina ziqni-su*, "he bound earth on his beard," in token of submission; the root of *useqir* may be *אסר*, for which Castell gives the Samaritan *עסר*, "to bind." Or we might read *usezir*, and translate "he heaped earth on his beard."

834.* MNN | | - - - - - , ana menanu; *Entirely.*

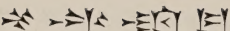
𐎶 𐎵 𐎠 𐎧 𐎥 𐎢 𐎡 𐎤 𐎣 𐎫 𐎪 𐎩 𐎨 𐎦 𐎥 𐎤 𐎣 𐎢 𐎡 𐎱, ana mananu
aprušu kunu-si; *entirely I have separated you.*—Smith's "Assurbanipal,"
p. 189, l. 6.

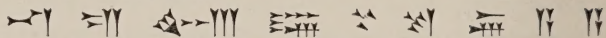
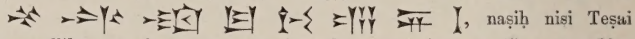
I follow Mr. Smith in this, but some letters are lost; I hesitate to accept the version "entirely" for *ana menanu*, but cannot suggest anything better.

836. << , which occurs twice near the foot of the page, may be read *nista*, "upwards," from the root *nisa*; the form *nista* is adverbial. The two passages in which the word occurs relate to high mountains, up which the monarch pursues the flying enemy; the first would imply that Sardanapalus "went up after the flying soldiers." I cannot see my way through the second.

842, l. 5. The words "the altar let him cleanse," the translation of *kisal libsus*, are inadvertently omitted.

PAGE

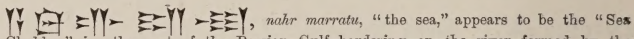
843.* MPL , mupalliku; *Breaking*. Arab. فلق(?)

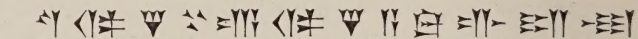
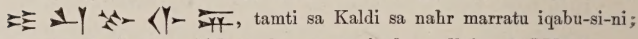

, naših nisi Tešai
 mupalliku gunni-su; *transporting the population of Tesa, breaking down its defences*.—Sarg. 18.

851, l. 5, &c. For “coverings” read “raiment.” See note in p. 913.

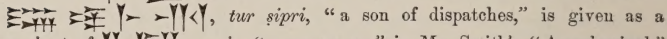
853, l. 7. The reference omitted is Sarg. 23, printed in p. 794.

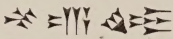
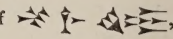
„ l. 17. For “strong resolution” read “great perseverance.”

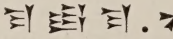
862. MRR , *nahr marratu*, “the sea,” appears to be the “Sea of Chaldea,” i.e. the part of the Persian Gulf bordering on the river formed by the confluence of the Tigris and Euphrates. The “Sea of Bit-Yakin,” in another passage under the same head, has a like signification; see *Yakin*, foot of p. 474. The following extract from a bull of Shalmaneser in the British Museum may be adduced in evidence:—

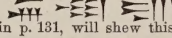

, tamti sa Kaldi sa nahr marratu iqabu-si-ni;
the Sea of Chaldea which “nahr marratu” they call it.—13 BM 9-10.

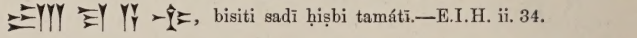
The passage from Nakhshi-Rustam, at the foot of p. 862, points to some inland water.

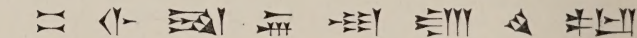
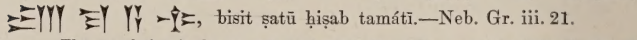
865. Under , *šipru*, “letters,” “dispatches,” insert the following:—
, *tur šipri*, “a son of dispatches,” is given as a variant of , *amir*, “a messenger,” in Mr. Smith’s “Assurbanipal,” p. 180, l. 108.

877, l. 7. , *mulabbir*, a variant of , *musalbir*.
 See in p. 654.

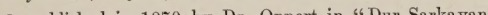
878*. , *nudunú*; *Gift*.—9 II 5 b.

896. In one single instance I find the word , *sadú*, “mountain,” written , *šatú*, with *š* instead of *s*. A comparison of two lines, printed in p. 131, will shew this:—


, bisiti sadí hišbi tamátí.—E.I.H. ii. 34.


, bisit šatú hišab tamátí.—Neb. Gr. iii. 21.

The translation is the same in both: “works of the mountain (mine?), clay of the sea.” The distinction of similar characters, such as *s š*, *g k q*, *b p*, &c., is not well maintained in Babylonian documents.



 hekal Sargina sakan Bel pateši Assur sarri
 danni sar kissat sar mati Assur; *palace of Sargina, lieutenant of Bel,*
vicegerent of Assur, king mighty, king of legions, king of Assyria.—Metallic
 Slab, l. 3, published in 1870 by Dr. Oppert in "Dur Sarkayan," p. 26.

902.* 𒀭-𒌦 𒈪, 𒀭-𒌦 𒈪 𒄠-𒊩, Accadian; *One's Self*.

Dr. Oppert, in his *Commentaire Philologique* upon the Khorsabad Inscription, Journ. Asiat., 1863, p. 281, in publishing his valuable discovery of the meaning of *ramani*, "self," points out its Accad equivalent , in 14BM 14, and *inteo* in the syllabary marked K 60, 46*a*, in the photographic collection published by the British Museum. The passage in 14BM is too imperfect to be satisfactory, but the photograph, which is printed with several additions in No. 15, Vol. ii. of Rawlinson's Inscriptions, shews   , in 1.45*b*, and      , which Dr. Oppert reads *inteo*, in 31*a*; on the Assyrian column we have in both cases   , *ramani*.

903.* MTK                          

mutakin Illibi dalhi; correcting the disturbers of Illipi.—Sarg. (Op.) 31.

A reference to several passages in p. 237 will prove the reading adopted here; see also *mutaqin* in p. 907. The *k* instead of *q* may not be an error; the Hebrew roots **מקנ** and **תקנ** are much alike in meaning.

LIST OF WORDS MISPLACED.

𐌹𐌺𐌰𐌹𐌳𐌰𐌽𐌰𐌽, matti. P. 908.

金田正剛 一, mitlukti. P. 904.

𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞

𐤃𐤁𐤁𐤁, sipru ; a Letter. P. 865.

 , muşar; *Writing*. Pp. 839-842.

✱ 𐤎𐤌𐤏𐤍, muzzurru. P. 759.

✱ 𐌲 𐌵𐌹𐌸𐌹 𐌵𐌹𐌸𐌹 𐌵𐌹𐌸𐌹, muṭṭarú. P. 911.

, muttabbiltu. P. 911.

𐤎𐤏𐤋, malkut, *Kings*. P. 794. Error 𐤎𐤏𐤋𐤏, p. 795.

Bit-umlu. P. 791.

The variety of sounds appropriated to 𐤀 has led me into error occasionally; my intention has been to arrange this character under MT, but I feel sure that I have sometimes inadvertently entered it as ST.

N |

Characters arranged under letter N.

𐎠𐎡, **na**.

𐎠𐎢, **ni**; sometimes **zal**; "altar."

𐎠𐎣, **nu**; 𐎠𐎤, 𐎠𐎥.

𐎠𐎦, **an**; "a divinity."

𐎠𐎧𐎡𐎢, **in**; Babylonian forms 𐎠𐎧𐎡, 𐎠𐎧𐎡𐎢𐎣.

𐎠𐎨, **in**; "lord," "master," "and," "with."

𐎠𐎩𐎡, **un**; "men."

𐎠𐎪𐎡, **num**, **nū**.

𐎠𐎫𐎡, **nab**, **nap**.

𐎠𐎬𐎡, **nag**.

𐎠𐎭𐎡, **nig**; occasionally confounded with 𐎠𐎮𐎡, **hul**.

𐎠𐎯𐎡𐎢, **nam**, **nim**, **num**; "destiny."

𐎠𐎰𐎡, **nin**; a "wife," "goddess," "rival," "not."

𐎠𐎱𐎡, **nun**; "a chief."

𐎠𐎲𐎡, **nir**; sometimes **lab**.

Characters sometimes pronounced with initial N, but always arranged under other letters

𐎠𐎢𐎣, **nat**; arranged under MT.

𐎠𐎣𐎤, **nar**, **nir**; ,, ,, LB.

𐎠𐎥𐎦, **nis**; ,, ,, MN.

𐎠𐎧𐎡𐎢, **ne**; ,, ,, (A)B.

Final *m* and *n* are convertible in a few cases; see 𐎠𐎩𐎡 𐎠𐎩𐎡𐎢 𐎠𐎩𐎡𐎢𐎣, *muntahzi*, "fighting men," in Sard. i. 107, ii. 107, from the root *mahaz*; it is written with *mun* in Sh. Ph. iv. 28; see also 𐎠𐎩𐎡𐎢, *l'iskum*, in 1 Mich. iv. 7, and 3 Mich. iv. 7; elsewhere 𐎠𐎩𐎡𐎢𐎣.

N(1)

𐤏𐤓 𐤌𐤕𐤕 𐤔 𐤓 𐤔𐤓𐤕 𐤌𐤕𐤕 𐤔 𐤓 𐤕 𐤔𐤓- 𐤔𐤓𐤕 𐤔𐤓𐤕
𐤔𐤓 𐤓- 𐤔- 𐤕𐤕, tamti sa Kaldi sa nahr marratu iqabu-si-ni; *the*
Sea of Chaldaea, which Nahr Marratu they call it.—13 BM 9. See also
15 BM 28, pp. 862 and 918.

I think the form *si* for the feminine pronoun, which is unusual in ordinary cases, becomes general before *ni*; I do not remember to have seen *sa-ni*.

𐤔𐤓𐤕 𐤓 𐤔𐤓𐤕 𐤓 𐤕𐤕 𐤓 𐤔𐤓 𐤔𐤓𐤕 𐤔𐤓𐤕 𐤔𐤓𐤕 𐤕𐤕 𐤕𐤕𐤕 𐤔𐤓𐤕 𐤔𐤓𐤕
𐤕𐤕𐤕 𐤔𐤓𐤕 𐤔𐤓𐤕 𐤔𐤓𐤕 𐤕𐤕 𐤔𐤓𐤕 𐤕𐤕 𐤕𐤕 𐤕𐤕 𐤕𐤕 𐤕𐤕
𐤕𐤕𐤕 𐤓- 𐤓- 𐤔𐤓𐤕 𐤔𐤓𐤕 𐤔𐤓𐤕 𐤕𐤕𐤕 𐤕𐤕𐤕, er sú ana issue abni
nisi kisitti qati-ya [su-ya] sa mati sa apilu-sina-ni alqá ina libbi
usazbit; *that city anew I built, the people, captured by my hand, of the*
countries which I held [them]. . . . I collected, within I made (them) occupy.—
Sard. iii. 133.

The interpolation of the pronoun between the verb and *ni*, which always takes place so far as I remember, justifies Dr. Hincks in calling *ni* an enclitic; I usually speak of such a verb as indirect, whatever its form may be.

¶

When the indirect form occurs without a preceding conjunction or relative pronoun, it may be inferred that some conditional particle is understood; in such case a conjunction may be supplied, or the verb may more conveniently be rendered by a participle:—

𐤕𐤕 𐤕𐤕 𐤕𐤕 𐤔𐤓- 𐤔𐤓𐤕 𐤕𐤕 𐤕𐤕 𐤕𐤕 𐤕𐤕 𐤕𐤕
𐤕𐤕 𐤕𐤕 𐤕𐤕 𐤕𐤕𐤕 𐤕𐤕𐤕 (𐤕𐤕) 𐤕𐤕 𐤕𐤕 𐤕𐤕 (𐤕𐤕 𐤕𐤕 𐤕𐤕 𐤕𐤕),
zabi ammar ultu pani [ta si] iz-kuti-a ipparsiduni niri-a izbutū; *(when) the*
rebellious soldiers from before my arms fled (or, the rebellious soldiers from
before my arms having fled), my yoke they took.—Sard. i. 66.

𐤕𐤕 𐤕𐤕 𐤕𐤕 𐤕𐤕 𐤕𐤕 𐤕𐤕 𐤕𐤕 𐤕𐤕 𐤕𐤕 𐤕𐤕
𐤕𐤕 𐤕𐤕 𐤕𐤕𐤕 𐤕𐤕𐤕 𐤕𐤕 𐤕𐤕, nisi rabbi ammar ippalkituni akuzu
masaki-sunu [sui-sunu]; *(when) the seditious chiefs revolted (or, the seditious*
chiefs having revolted), I cut off their skins.—Sard. i. 90 (see p. 819).

𐤕𐤕 𐤕𐤕𐤕 𐤕𐤕 𐤕𐤕 𐤕𐤕 𐤕𐤕 𐤕𐤕 𐤕𐤕𐤕, urduni Kummuhi
izbatu; *going down they seized Comukha.*—Tig. i. 69.

𐤕𐤕𐤕 𐤕𐤕𐤕 𐤕𐤕𐤕 𐤕𐤕𐤕 𐤕𐤕𐤕 𐤕𐤕𐤕 𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕,
uriduni niri-ya izbātu; *coming down my yoke they took.*—New Div. ii. 74.

N(I) (𐎶𐎵𐎶) 𐎶𐎵 . 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵.—48 II.42 a.
𐎶𐎵 𐎶𐎵 . 𐎶𐎵 . 𐎶𐎵 𐎶𐎵 𐎶𐎵.—New Syl. 84.

I have no notion of the meaning of these extracts.

N(U) 𐎶, nu; *Not*. Accadian.

This is constantly used as the equivalent of 𐎶𐎵 in the Bilingual Lists; it has been adopted occasionally in the Assyrian, and it occurs as a variant of 𐎶𐎵 (𐎶𐎵).

𐎶 𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵 (v. 𐎶𐎵 𐎶) 𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
𐎶𐎵 𐎶 𐎶𐎵𐎶 𐎶 (v. 𐎶𐎵 𐎶𐎵) 𐎶𐎵𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 .
ana Ninib izri dandanni sa ina tahazi nu (v. lá) issananu tibu-su;
to Ninib the mighty helper, who in battle his onset has not been
opposed.—Sard. i. 1.

𐎶 𐎶𐎵 (𐎶𐎵) 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶,
Shalmanu-bar sa nin-su nu duku; *Shalmaneser*, who his
equal has not.—New Div. i. 10.

Same passage with 𐎶𐎵, in 12BM7b. See p. 637.

It is very curious that the engraver of this monolith has omitted an essential letter in the name of the author.

𐎶𐎵 𐎶𐎵 𐎶𐎵 (𐎶𐎵), nu bilá; *Without End, No End*.

𐎶𐎵𐎵𐎵𐎵𐎵 𐎶𐎵 . 𐎶𐎵 𐎶𐎵 𐎶𐎵𐎵𐎵 𐎶𐎵𐎵𐎵𐎵, simu gamru;
price entire.—13 II 50b.

𐎶𐎵𐎵𐎵𐎵𐎵 𐎶𐎵 𐎶𐎵 . 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵𐎵𐎵 𐎶𐎵𐎵𐎵𐎵,
simu la gamru; *price not entire*.—13 II 51b.

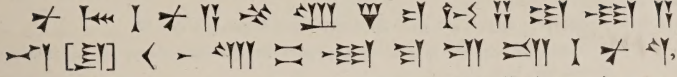
These bilingual tablets, and two similar slabs in 18II.23, 24d (p. 150), led Sir H. Rawlinson to propose the translation "without end," which is no doubt quite correct; saving only that as the Semitic root gmr denotes ending by completing as well as by breaking off, the meaning may be "incomplete," as well as "without end;" in fact the price or deposit of money implied in 13II.51b by *la gamru* or *nu bila*, would rather be understood in the former sense.

𐎶𐎵 𐎶𐎵𐎵𐎵 𐎶𐎵𐎵𐎵 𐎶𐎵 𐎶𐎵𐎵𐎵 𐎶𐎵𐎵𐎵𐎵, Marduk bil rabu
aga nu bilá; *Merodach, great lord, prince without end*.—1 Mich. iii. 13.

𐎶𐎵𐎵𐎵 𐎶𐎵𐎵𐎵 𐎶𐎵𐎵𐎵 𐎶𐎵𐎵𐎵 𐎶𐎵𐎵𐎵 𐎶𐎵𐎵𐎵 𐎶𐎵𐎵𐎵 𐎶𐎵𐎵𐎵𐎵,
issi aga nu bilá mie [ai] malúti; *he was carried off aga nu bilá by the full waters*.—Assur b.p. B. iv. 64.

The fate of an adherent of a rebel of Elam is told in these words, which possibly may imply that he was borne away helplessly; but I cannot connect this with the *aga nu bila* of the preceding passage.

N(v) , monogram for *zalam*, a "picture" or "image."


*zalmani-sunu amuru sa kušša [izguza] attu-a nasú ina libbi tumaši-ssunūt;
 the pictures of them I saw, who my throne carried, in the midst thou mayest
 find them.*—No. 6, N.R. l. 26.

This is uncertain, but it agrees fairly with Spiegel's translation of the mutilated Persian inscription at Behistun, lines 41, 42 (see Spiegel's "Altpersischen Keilinschriften" p. 52, and notes p. 105). Spiegel reads, "*so sieh dieses Bild an: sie tragen meinen Thron, damit du sie kennst*:" "Look at this picture; they are carrying my throne, that thou mayest know them." *Patikarā* (Persian پیکر), is translated "picture." The only restoration is the obvious  for .

  , in Botta 152, 13=157, is translated *sacerdotes* by Dr. Oppert, who renders the characters by *homme, image, dieu, et le signe du pluriel*.

  in Esar ii. 22, a variant of  , *nakru*, was obviously intended for .

(A)N , *ilu*; *God, Goddess*. Heb. . Determinative of things celestial.

   .  .  .—Syl. 753.

   .  .  „ 754.

     .  .  , *dingir* „ 755.

   .  .  , *sá* „ 756.

     .  .  , *puluk (lik)* „ 757.

   .  .  , *hal* „ 758.

 .   .—31 II. 11, 20, 27 c.

These extracts, although greatly mutilated, are evidence that *an* and *ilu* were sounds of ; we know now that *an* is the phonetic value of the character, and that as a monogram it denotes a "god," or "goddess," pronounced *il*, with the necessary grammatical modifications, which are usually indicated by phonetic complements; thus    will be read *ilani*, "gods;"   or   , *iluti*, "godships."

         
  , *kisiti mati sa ina ili-ya bili-ya aksudu; the acquisitions
 from countries which, through my god, my lord, I had taken.*—Tig. vi. 16.

Other translators have read "through Ya my lord," or "Assur my lord."

¶ →| 𐎶-𐎵 →|, Gula; *Name of a Godless.*

The Nanea of Dr. Oppert; Exp. Més. Vol. 2. See p. 176, where I have quoted several passages illustrating this divinity. In E.I.H. iv. 39, I translated *nabisti-ya* "my doings," instead of the more probable "my life;" I was not then so alive as I am now to the confusion of *b* and *p*.

¶ →| 𐎶-𐎵 →| 𐎶, Gulanu.

𐎶𐎶𐎶 →| 𐎶𐎶 𐎶 →| 𐎶𐎶 →| 𐎶-𐎵 →| 𐎶 →| 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶
→| 𐎶𐎶 𐎶𐎶 →| 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶
bit Bilat Sin Gulanu Nuha mannu(?) Yav tig same irzite lú addi; *a house of Beltis, Sin, Gulanu, Salmannu, Yav, director of heaven and earth, I laid down.*—Sard. ii. 135.

See the note on *Nūha*, p. 933; this is evidence in favour of the name *Salman*.

¶ →| 𐎶𐎶 . →| 𐎶𐎶, Anad.—Sard. iii. 15, 16.

Name of a city on the Euphrates, passed by Sardanapalus on his expedition to Babylonia, B.C. 879.

¶ →| 𐎶, →| 𐎶 𐎶, →| 𐎶 𐎶, Samas, Samsu, *n.* Samsi, *obl.*
the Sun-god; the Sun.

𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶
𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 →| 𐎶 𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶, Bit-saggaṭu
va Bit-zida kima saruru samsu usebi; *Bit-saggaṭu and Bit-zida like the brightness of the sun I caused to appear [to come?].*—E.I.H. vii. 6.

𐎶𐎶 →| 𐎶 𐎶𐎶 →| 𐎶 𐎶𐎶 𐎶𐎶, ina maḥar samsi bili-ya;
in the presence of the sun-god my lord.—Tig. v. 13.

𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 →| 𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 →| 𐎶 𐎶𐎶,
ultū zīt samsi adi erib samsi; *from the rising of the sun to the setting of the sun.*—Esar i. 7.

¶ →| 𐎶𐎶 𐎶𐎶, Dagan.

→| 𐎶𐎶 𐎶𐎶 →| 𐎶 𐎶𐎶 →| 𐎶𐎶 𐎶𐎶, naram Anū u
Dagan; *chosen of Anu and Dagan.*—Sard. i. 11. Title of Sardanapalus.

See Dr. Hincks's *Mythology*, p. 409 (Trans. R. Irish Acad. Vol. 23), for some remarks on the connection between *Anu* and *Dagan*.

¶ →| 𐎶𐎶 𐎶𐎶 𐎶𐎶, Dimanu; *Salman.*

𐎶𐎶 𐎶𐎶 𐎶𐎶 . 𐎶𐎶 . 𐎶𐎶𐎶𐎶 𐎶𐎶, ṣilim, salmu.—Syl. 185.

See note on Shalmaneser, in p. 243.

¶ →| 𐎶𐎵𐎶𐎵.—16 III. 35a.

A god of the chase, considered by Sir H. Rawlinson to have been Nergal. It forms part of the name of 𐎶𐎵 →| 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵 →|, a grand-daughter of Assurbanipal. See pp. 59 and 843. It has been recently published in R.L., Vol. 3, Pl. 16. I should have been inclined to read the name *Zir-enerat*, but I see it is printed as *Shirua-eterat*. I must admit that I do not understand the principle which guides the reading of non-phonetic names.

¶ →| 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, Sen. T. v. 20; Tig. jun. 12. →| 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, Zirubanit, Neb. Gr. i. 27, 32; written with 𐎶𐎵 in Botta 152, 11 = 143. See pp. 199 and 376.

Name of a goddess; see the name connected with the title *bilti-ya*, "my lady," in Neb. Gr. i. 32. She is joined with Merodach in Neb. Gr. i. 27.

¶ →| 𐎶𐎵𐎶𐎵, *Merodach*.

The supreme god of the Babylonians. Written always in this way, so far as I have seen, when the god himself was mentioned; but when *Merodach* entered into the composition of another name, such as Merodach-Baladan, then it might be made by →| 𐎶𐎵, →| 𐎶, or phonetically →| 𐎶𐎵 →| 𐎶𐎵, Maruduk; and more rarely →| 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, Maruduk. See pp. 853-4; and read the observations on *kua* in pp. 512-13.

¶ →| 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, Saulmugina.—Assur b.p. iv. 31, 60, 73, &c.

Brother of Assurbanipal, by whom, probably, he was made king of Babylon; he revolted against his brother, and was burned to death. See Smith's Assurbanipal, pp. 201, 203. For the sound of *saul* see the following extract:—

𐎶𐎵 𐎶𐎵 . 𐎶𐎵 𐎶𐎵 →| 𐎶𐎵, şavulli.—45 II. 49c.

Apparently Sammuges, the king of Ptolemy's Canon, represented also by the following and perhaps other variants:—Sammugina(?), Σαοσ-δουχινος, -δούχηνος, Σαὸς Δούχιος, Σαοδοχινος.

¶ →| 𐎶𐎵, Assur.—See p. 930.

¶ →| 𐎶𐎵𐎶𐎵 (v. 𐎶𐎵𐎶𐎵) 𐎶𐎵.—Sarg. 47 (57 Opp.).

I left the name blank in p. 327; Dr. Oppert, in his Dour-Sarkayan (1870), gives no reading; he translates "deus protegens;" but he retains his old French version of 1862, "qui éclaïre," copied in the above p. 327.

The following I print as corrected by Mr. G. Smith:—

→| 𐎶𐎵𐎶𐎵 𐎶𐎵 →| 𐎶𐎵 𐎶𐎵 →| 𐎶𐎵 𐎶𐎵 →| 𐎶𐎵.—52 II. 14a.

¶ →| 𐎶𐎵𐎶𐎵 𐎶𐎵.—New Div. i. 44; ii. 70, 96.

→| 𐎶𐎵𐎶𐎵 (v. 𐎶𐎵𐎶𐎵) 𐎶𐎵.—Sard. ii. 25, 27; iii. 52.

Dr. Oppert gives no name to this god, but calls him "the great protector."

¶ →| →| 𐎶𐎵 𐎶𐎵, Haldia.—Botta 148, 4 = 76.

Name of an Armenian god, frequently mentioned in Schulz's "Van Inscriptions." See p. 421.

𐎧 →| 𐎠𐎫 𐎶𐎶𐎶 𐎶, →| 𐎶𐎶 𐎶, Humba.

Name of an Elamite god. I assume that Humba, written phonetically, takes →|, because the determinative appears in Tul-humbi and in Hūmbanandasa, but it does not appear in the name of Hūmbanigas. Compare these two names:—

𐎠𐎫 𐎶𐎶𐎶 𐎶.𐎶𐎶 𐎶𐎶𐎶 𐎶, Hūmbanigas.—Botta 65, 5; 114, 2.

𐎠 →| 𐎶𐎶 𐎶.𐎶𐎶 𐎶𐎶𐎶 𐎶, Hūmbanigas.—Botta 151, 15 = 123.

Name of a king of Elam, ally of Merodach-baladan.

𐎠 →| 𐎠𐎫 𐎶𐎶𐎶 𐎶 →| 𐎶𐎶𐎶 𐎶𐎶 𐎶, Humba-n-undasa;
an officer of Umman-Menanu, king of Elam (eighth expedition).—Sen. T. v. 69.

𐎶𐎶 𐎶𐎶 →| 𐎠𐎫 𐎶𐎶𐎶 𐎶, er Tul-humbi.—Sen. T. iv. 60.

One of thirty-four cities of Elam captured and burned by Sennacherib in his seventh expedition.

Compare 𐎠 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶, *Ummanigas*, Assur b.p. vii. 46, p. 816. It is uncertain how these words should be divided; see the conjecture as to *nigas* in p. 429.

𐎧 →| 𐎠𐎫 𐎶𐎶, anhute; *Deficiencies, Decay*. See Dictionary, under NH.

𐎧 →| 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, Igigi.—Obel. 2.

Some mystic beings connected with Anunnaki. See pp. 22, 471, and 930.

𐎧 →| 𐎶𐎶𐎶, il-ya; *My God, or the God Ya*.—Tig. vi. 16. See p. 927.

𐎧 →| 𐎶𐎶, the Sphere.

The astronomical earth, distinguished from the geographical earth by the determinative. See 𐎶𐎶 in p. 505.

𐎶𐎶 (v. 𐎶𐎶) 𐎶𐎶 →| 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶
𐎶𐎶 →| 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶,
bit te(min) il-irziti zikurat Babel-ki epus usaklil; *the temple of the sphere, the tower of Babylon, I made, I completed*.—Birs i. 23.

Nearly the same in Neb. Gr. i. 39, and E.I.H. iii. 15.

𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 →| 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶
𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 →| 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶,
ninumisu bit ur 7 il-irziti zikurat Barsip-ki sa sar mahri ipusu; *whereas the house (called) the stages of the seven spheres, the tower of Borsippa, which a former king had built*.—Birs i. 27.

𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 →| 𐎶𐎶, sa bit urme 7 il-irziti; *qui est le temple des sept sphères du ciel et de la terre*.—E.I.H. iii. 67.

Being doubtful as to the exact value of the names of these temples, I have given the translations of Sir H. Rawlinson and Dr. Oppert.

𐎲 → 𐎠 𐎡-𐎢, *Yav, Vul.*—Tig. i. 9.

See p. 722 for the several names given to this god, and its variant < in proper names.

𐎲 → 𐎠 𐎡-𐎢 𐎡-𐎢 𐎡-𐎢 𐎡-𐎢 𐎡-𐎢 𐎡-𐎢 𐎡-𐎢 𐎡-𐎢, *Ben-hadad of Syria.*—Obel. 58, 88; New Div. ii. 90; 15 BM 32, 37.

The phonetic reading of the name in the text may have been *Vul-hidri*. The version *Ben-hadad* is generally accepted; we must suppose the Hebrew to have been 𐤁𐤏𐤁 instead of 𐤁𐤏𐤁, though I believe there is no authority for the change. Cf. *Dodanim*, of Gen. x. 4, with the marginal *Rodanim* of our Bibles. *Ben* may be got over something in the same way as the *pol* of Nabopolassar; *vul*, the most commonly received reading of → 𐎠 𐎡-𐎢, might easily have been confounded with *pol*.

𐎲 → 𐎠 𐎡-𐎢, *Il mah; Great goddess.*—E.I.H. iv. 16.

This cannot be a name; see under *harriṣṣi*, in p. 453.

𐎲 → 𐎠 𐎡-𐎢 𐎡-𐎢 𐎡-𐎢 𐎡-𐎢 𐎡-𐎢 𐎡-𐎢 𐎡-𐎢, *Marduk, Maruduk; Merodach.*

See pp. 853 and 938.

𐎲 → 𐎠 𐎡-𐎢 𐎡-𐎢, *Martu.*

𐎲 → 𐎠 𐎡-𐎢 𐎡-𐎢 𐎡-𐎢 𐎡-𐎢 𐎡-𐎢 𐎡-𐎢 𐎡-𐎢, *bit Martu epus; the house of Martu I built.*—Tig. vi. 87.

All translators agree here. I do not remember the name of the god elsewhere; he is placed with Istar, Bel, and Ra.

𐎲 → 𐎠 𐎡-𐎢 𐎡-𐎢, *sedi; Images of Bulls.* See pp. 688 and 935.

𐎲 → 𐎠 𐎡-𐎢, *Anna, E.I.H. iv. 63; the goddess Anna. Tin or Lead.*

𐎲 → 𐎠 𐎡-𐎢 𐎡-𐎢 𐎡-𐎢 𐎡-𐎢 𐎡-𐎢 𐎡-𐎢 𐎡-𐎢, *kaṣpi ḫuraṣi annai attahar; silver, gold, tin(?) I received.*—Sard. i. 79. See also i. 58.

For the demonstrative pronoun, and some other values, see under (A)NN.

𐎲 → 𐎠 𐎡-𐎢, *Gods, or the God Il.*

𐎲 → 𐎠 𐎡-𐎢 𐎡-𐎢 𐎡-𐎢 𐎡-𐎢 𐎡-𐎢 𐎡-𐎢 𐎡-𐎢, *ili Bit-saggatu va ili Babilū-ki; the gods of Bit-saggatu and the gods of Babylon.*—Neb. Gr. i. 18.

𐎲 → 𐎠 𐎡-𐎢 𐎡-𐎢 𐎡-𐎢 𐎡-𐎢 𐎡-𐎢 𐎡-𐎢 𐎡-𐎢, *ili supar anki palḫis utakku-su kamatsu(?) izzazu mahru-ssu; the god Il, the glory of the sphere, reverently they bring, his hoards they raised before it.*—E.I.H. ii. 60. Very doubtful.

¶ →Y →YYY- EY- I←.

UY W →Y EY →Y →YYY- EY- I←, *ursanat ili rubi rabi*;
the princess of the great divine rulers.—1 Beltis 5. Epithet of Beltis.

The reading is uncertain, but the meaning is obvious.

¶ →Y EYY, *Merodach.*

→Y EYY Y EYY →Y, *Merodach-Baladan.*—Botta 151, 17(5)=125.

¶ →Y →Y EY, *Ninib.*—Assur b.p. iv. 47, 57, 65.

I do not know how this is read. Mr. G. Smith translates "Ninib."

¶ →Y EYY EYY= Y, *il banu-a*; *the god my Creator.*

→Y →Y EY= Y →Y <EY, *bilu il banu-a Marduk*; *the lord, the god my maker, Merodach.*—E.I.H. i. 23.

This is from Dr. Oppert, who considers EYY to be the hieratic equivalent of EY. See Exp. Més. Vol. 2, p. 31.

¶ →Y UY I- EY, *Tasmetā*; *Goddess of Instruction.*

EY →Y →EY →Y UY I- EY EY- (v. EY- I- EY)
 EY (v. EY EY EY) →EY EY EY EY I, *sa Nabu Tasmetā*
uznu rapastu isruku-su; (*to*) *whom Nebo (and) Tasmit an expanded ear have*
secured him.—21 II. 27 a.

I follow Dr. Oppert, who derives *Tasmit* from Heb. שמע, "to hear." See Opp. Ex. Més. Vol. 2, p. 360. See also pp. 74, 99, 360.

¶ →Y EY EY, *rapala.*

EY <EY →Y EY EY →Y →Y EY EY →Y I
 EY EY EY EY EY, *sa eli er Harrana an-rapala-su itruzú*;
*(interrupted laws) upon the city of Harran the * he enforced (and wrote upon*
the statues of Anu and Dagan).—Botta 16, 11; 36, 9.

I cannot find any probable meaning of this word; I think it occurs only after Harran.

¶ →Y I, *Merodach.*

→Y I Y →, *Marduk-pal-adon*; *Merodach-baladan.*—Esar ii. 32.

For the reading of this abbreviated name, see Y, *pal*, in No. 27, Ideograms, Part I, and →, *Adon*, in note to No. 98 Ordinary Alphabet, p. vi. Part II.

¶ →Y <Y- EY, *Sidu*; *a name of Nergal.*

A god associated with Ninib in Tig. vi. 58, Brok. Obel. i. 1, and 44 BM 22; all referring to hunting expeditions. Dwelling in Warka, Neb. Yun. 32.

¶ →Y ZY ZY ZY <Y→Y<Y, →Y ZY X, *Istar*. See p. 936.

¶ →Y ZY →Y, *Sala*.—Bavian 48.

This name, and that of Yav, represent the gods which were restored by Sennacherib to Nineveh, 418 years after they had been carried away by the king of Accad. See Layard's *Discoveries in the Ruins of Nineveh and Babylon*, London, 1853, p. 213. I have quoted the whole passage in p. 719, and have doubtfully suggested that *sa la* might be rendered "what not," meaning "some other gods."

¶ →Y <Y, E.I.H. i. 50; see p. 936.

¶ →Y →Y ZY.—Nerig. i. 13; see p. 531.

¶ Y →Y →Y →Y →Y →Y →Y, *Antiikušu*; *Antiochus*.

Name of one of the successors of Alexander the Great, found upon a slab at Warka, by Sir H. Rawlinson. See Oppert's *Exp. Més.* Vol. 2, p. 357.

¶ →Y →Y <Y →Y →Y; see p. 941.

¶ →Y →Y →Y, *Karamles*.

Name of a city, now in ruins, about twelve miles north-east of Nimrud, which, with Nimrud, Koyunjik, and Khorsabad, may have been the corners of a square constituting the ancient city of Nineveh. See Layard's *Nineveh and its Remains*, Vol. 2, p. 247.

¶ →Y →Y →Y, *Teru*.—Tig. ii. 25, 44.

Name of a god of some mountain tribe north of Assyria, forming part of the names of chiefs of the country, as *Kili-teru*, *Sadi-teru*.

¶ →Y →Y →Y.—E.I.H. iv. 49.

A god rendered by Dr. Oppert *Ninib-Samdan*.

→Y →Y, *zalul*; *Shade*.

Y →Y I →Y (<Y) <Y Y ZY →Y (v. →Y →Y I →Y <Y ZY →Y →Y), *zalul-su ṭabu eli-a iskunu*; (*the sun*) *his beneficent shade on me threw*.—Sard. i. 44. Pp. 348, 615.

I have supplied →Y in the first line, supposing it to have been inadvertently omitted; but perhaps →Y with the notion of kneeling (p. 395), may have included "blessed," and "blessed shade" may be understood where I have read "beneficent." My grammatical note there is incorrect. *Iskuni* is right, the sentence being preceded by *sa*, used as a conjunction,—"when the sun threw his beneficent shade."

(→Y →Y) →Y →Y →Y.—48 II. 5a; see also lines 6, 7, 8a, in p. 615, and some extracts from 49 II. in p. 551.

→Y (Y →Y) →Y →Y →Y.—69 III. 66a.

Instead of 5a, I have erroneously printed 48b. in p. 615.

The usual order of the Dictionary, which has been interrupted by determinative →Y, will now be resumed. I hope the intervening pages may be found useful; they have been very hastily got together, but the whole will appear again in the regular course of the work, when errors may be corrected.


 . 一 一 一 一 一 . 一 一 一 一 一 . — 37 II. 63b.

From a mutilated trilingual list of birds.

mahī bili-ya mahdis iṭib ma epis er hire nahr ikbū-ni ; the earnest praises of my mouth, when they ascended to the great gods my lords, greatly it pleased (them), and building of city (and) digging of river they commanded me.—

Sarg. 45.

5. I have doubts whether *nabi* should not rather be rendered "monitors" or "counsellors," from the verb *naba*. Mr. Talbot has furnished me with a valuable note on this word in No. 340 of his Glossary, not yet published, suggesting the version given.

→𐎶 𐎶𐎵 →𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶 𐎶𐎵𐎶𐎵𐎶𐎵, Assur bilu nabú sumi-ya
[mu-ya]; *Assur the lord, proclaimer of my name.*—Sard. i. 17; iii. 118;
with 𐎶𐎵 𐎶𐎵, sumi-sa, *her name*, in 1 Beltis 8.

(v.) sap-ya kenu (v. ni)
sa šikar-su eli maliki nibú ; prince mighty, whose renown above kings (is)
proclaimed.—Tig. i. 35. Query, after *sap*.

niba la isû alme aksud; towns small of their neighbourhood, which number had not, I approached, I captured.—Sen. T. iii. 14. See Sen. T. i. 75; iv. 66. Esar i. 24.

NB  , inbu; *Fruit*.

 .  .   .—Syl. 43.

The monogram is a form of , *mu*, and *inbu* may be the Chaldee , *inbeah*, "its fruit;" Dan. iv. 12, 14 [9. 11]. The monogram occurs in Tig. vii. 24,    , *mu iz-sar akra*, was doubtfully translated by Sir H. Rawlinson "I bought fruit-trees." See my version, also doubtful, in pp. 388, 718.

NBA  .    , Nabaiti; *Nabathæa*.—Assur b.p. viii. 8, 53, 64.
 .       , Nabaitai; *Nabathæans*.—
 Assur b.p. viii. 47, 83.

A people dwelling in Arabia Petraea, a mountain region lying south of the Holy Land, and east of the upper part of the Red Sea and Lower Egypt.

NBB     .    .—23 II. 9 a.
  .   .    .—Syl. 91.

NBG    , napugi; *Growth*. Ch. , "to come out."
     , napugi parui; *Growth of Fruit*.—
 Assur b.p. i. 48. Smith's Assurbanipal, p. 8.

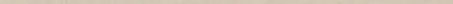
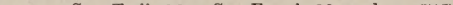
( )   .   .—7 II. 36 d.
  .   „ 37 d.
  ()   .   „ 38 d.
( )    .   „ 39 d.
   .   „ 40 d.
     .   „ 41 d.
  ()   .       .—60 II. 29 b.
 Here Nebo is called son of Merodach.
     .       .—60 II. 42 b.

NBD    , nibit; *Name, Renown, Glory*.

    , Nibit Šin; *the glory of the god Šin*.—
 Sard i. 33; iii. 130.

      , Nibit Bar gardi; *glory of Ninib the hero*.—Sard. 127.

Epithets of Sardanapalus.


 er Kar-sin-aḫi-irba attabi nibit-šu; *the city Kar-Sennacherib*
I named its name.—Sen. T. ii. 26. See Esar i. 30, and pp. 717, 776.


 Dur-
 Sargina azkura nibit-su; *Dur-Sargina I called its name.*—Botta 153, 11 = 155.

  , nibit sumi-ya; *the naming of my name.*—
Sarg. 55. See p. 524.

ina duppani ħurazi nibit sumi-ya aštur; on monuments of gold, &c.,
the naming of my name I wrote.—Gold Tablet, l. 18. Ex. Més. p. 343.

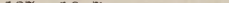
𐤀𐤓𐤁𐤏 𐤕𐤍𐤔𐤃𐤌𐤕𐤂𐤏𐤗𐤇𐤒𐤏𐤕𐤁𐤏𐤕𐤁𐤏𐤕𐤁𐤏𐤕𐤁𐤏𐤕𐤁𐤏𐤕𐤁𐤏𐤕𐤁𐤏𐤕
𐤀𐤓𐤁𐤏 𐤕𐤍𐤔𐤃𐤌𐤕𐤂𐤏𐤗𐤇𐤒𐤏𐤕𐤁𐤏𐤕𐤁𐤏𐤕𐤁𐤏𐤕𐤁𐤏𐤕𐤁𐤏𐤕𐤁𐤏𐤕𐤁𐤏𐤕𐤁𐤏𐤕𐤁𐤏𐤕
I called its name.—Esar vi. 26.

See , *nibit-ṣun* [nibiz-ṣun], in Assur b.p., Cyl. E. i. 12 ;
Smith's Assurbanipal, p. 35.

𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, nibittu.—Syl. 352.

𒊕 (𒊕𒍪) 𒊕. 𒊕𒍪 𒊕, nibittū.—7 II. 42 *d.*

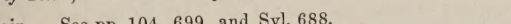
𐎶 𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶, nimit Bel; *Nimitti Bel*.—Black Stone iv. 20.
Outer wall of Babylon.

 Kizik-ki
 er nibat Laguda; *Kizik, the city, dwelling(?) of Laguda.*—Botta 144, 9 = 9;
 152, 5 = 137; 16, 7.

𐌲𐌹𐌳𐌸 𐌲𐌹𐌳𐌸 𐌲𐌹𐌳𐌸 𐌲𐌹𐌳𐌸 𐌲𐌹𐌳𐌸 𐌲𐌹𐌳𐌸 𐌲𐌹𐌳𐌸 𐌲𐌹𐌳𐌸, Kisik-kisik
nibat Laguda ki.—Botta 36, 7.

𐤀𐤁𐤁 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏 𐤁𐤏𐤏𐤏, nibat
 gadā l'ibelu; *the sacred land (Babylonia) may he possess.*—Neb. Gr. iii. 59.

These four passages are not satisfactorily arranged or explained, but I do not know what else to do with them; the first certainly signifies the well known outer wall of Babylon, being preceded by *Imgur-Bel*, "the inner wall," and followed by *saḫu-su*, "its outwork;" phonetically written   and in E.I.H. v. 24. See p. 735. The second and third are plain enough, but the sound of  is doubtful; the duplicate, 36, 7, is curious as having *ki* after Laguda, which occurs on all the copies of the *Taureaux des Portes* that I have examined. For the fourth I would refer, for all I know about it, to pp. 169, 731 and p. xiii in *Additions and Corrections*.


 liqat nisi nini ma imlik lite Istar nibut bumaltu
 suturtu sa same irziti; *gatherer of the people of god, and consuler of the*
decrees of Istar, noted as the reigning power of heaven (and) earth.—1 Beltis 7.
 Uncertain. See pp. 104, 699, and Syl. 688.

munaggar subat er Pápa sa ana Kakmí idbubu nabadi(s); *destroyer of the sites of Pápa (and other cities) which to Kakmi had advanced deceitfully.*—Sarg. 28.

This is certainly the meaning, as appears from other passages (33 BM 9, and Botta 72, 12), though *ana* looks more like "against" than "towards."

𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞

See note in p. 405.

napih er Kargamis Ḥattē limni sa Pi(z)siri dagil pani-sunu dabib zalapte
iksudu rabtā qat-šu [su-šu]; *laying waste to Carchemish (and) the hostile
Hittites, who Pisiri, confiding in them (and) plotting divisions, his hand hath
greatly captured.*—Sarg. 26.

I now see the meaning of this sentence, which I blundered in p. 216; see

sa Piṣiri sar Hatti qat-šu iksudu, "who Piṣiri, king of Hittites, his hand had captured.—33 BM 10.

NBH 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢, nabhar; *All, the Whole.*

Nabhar never follows its regimen, and therefore cannot be an adjective; it must be a substantive of Niphal form, from *baḥar*, "to gather," which is frequent in Assyrian. The Hebrew verb is 𐤁𐤇𐤃, but we have 𐤁𐤇𐤃 in Eccl. ix. 4, with Masoretic *keri* 𐤁𐤇𐤃, which is evidence of the connection. In some of the Persepolitan copies I have seen 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢, but I believe it is simply a blunder.

𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢, Ḥatti ana ṣiharti-sa nabhar Gutium-ki; *Syria [Hittites] to the whole of it (and) all the Gutiū (Goim?).—Botta 145, 5 = 17. See p. 205.*

𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢, sa sit-šu eli ili iṭibu ma mati nabhar-sina ana niri-su usaknisu; *who his position(?) above the gods he hath made good, and countries all of them to his feet he hath subdued.—Obel. 18 = New Div. i. 11.*

𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢, nabhar eri-sunu ina isati akmu; *all their cities in fires I burned.—Tig. ii. 82.*

𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢, sa edissi-su ana nabhar mati gabbi uta'ama; *who alone to the whole of all countries (is) law-giver.—No. 17, C, l. 7. See p. 300.*

Edissi-su has a curious analogy to the Scottish "his lane," meaning "he alone." See the Glossary subjoined to Scott's novels. *Edis* is "alone":—*Ezib kimas-su, edis ipparsid*, "he abandoned his baggage, alone he fled."—Sen. T. i. 23.

NBK 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢, napúki.—16 III. 36 b.

From a small slab entitled "a Tablet of Sennacherib, bequeathing certain property to his son Esarhaddon." *Napúki rú'a* may be "noble emeralds;" 𐎠𐎡𐎢 is rendered "emerald" in our Bible. See Exod. xxviii. 18; Ezek. xxvii. 16.

NBL 𐎠𐎡𐎢 𐎠𐎡𐎢, naplu; *Distinguished, Extraordinary.* Heb. נָפֶלֶא.

𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢, naplu šurruḥu; *the distinguished, the surpassing.*—Tig. i. 42.

𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢, naplu ḥamtu suzuu; *the admirable, powerful, elevated.*—Tig. v. 42. See p. 429.

Epithets of Tiglath-pileser.

NBL 𐎒𐎒 𐎒𐎒𐎕, 𐎒𐎒 𐎒𐎒, 𐎒𐎒 𐎒𐎒𐎕, 𐎒𐎒 𐎒𐎒 𐎒𐎒𐎕, napal, *c.*
naplu, *n.* napli, napali, *g.* *Fall, Destruction.* Heb. נָפַל, נָפַל.

𐎒𐎒 𐎒𐎒 𐎕𐎒𐎒 𐎒 𐎕 𐎒𐎒𐎕 𐎕 𐎒 𐎒𐎒 (v. 𐎒𐎒 𐎒𐎒𐎒),
nablu eli-sunu usazanin; *destruction upon them I poured down.*—Sard. ii. 106.
New Sard. ii. 24.

𐎒𐎒 𐎒𐎒 𐎒𐎒 𐎕𐎒𐎒 𐎒𐎒 𐎒𐎒 𐎕𐎒𐎒 𐎕𐎒 𐎒𐎒 𐎕𐎒𐎒
𐎒𐎒 𐎒𐎒, nasat eli Aribi izannun nabli; *upon the Arabs they*
have poured down destruction.—Assur b.p. ix. 65.

𐎒𐎒 𐎒𐎒 𐎒𐎒 𐎒 𐎕𐎒𐎒 𐎒 𐎒𐎒 𐎒𐎒 𐎒𐎒 𐎒𐎒
𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒 𐎒𐎒 𐎒𐎒 𐎒𐎒 𐎒𐎒 𐎒𐎒 𐎒𐎒, dur-su raba va
aşayate-su sa agurri ana napali agba-su; *his great castle and his buildings*
of brick to be thrown down I decreed it.—Tig. vi. 28. See p. 42.

𐎒𐎒 𐎒𐎒 𐎒𐎒 (qu. 𐎒𐎒) 𐎒𐎒 𐎒𐎒 𐎒𐎒 𐎒𐎒 𐎒𐎒
𐎒𐎒 𐎒𐎒 𐎕𐎒𐎒 𐎒𐎒 𐎒𐎒 𐎒𐎒 𐎒𐎒 𐎒𐎒, er Níti
[qu. Nikanti] alme ma ina isati va napal ti qati; *the city of*
Níti I approached, and with fire and destruction—Bavian 46.

The bit immediately following is broken; after which we have the carrying
away of people, high and low.

𐎒𐎒 𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒 𐎒𐎒 𐎕𐎒𐎒 𐎒𐎒 𐎒𐎒 𐎒𐎒 𐎒𐎒
𐎒𐎒𐎒 𐎕𐎒 𐎒𐎒 𐎒𐎒 𐎒𐎒 𐎒𐎒 𐎒𐎒 𐎒𐎒 𐎒𐎒 𐎒𐎒 𐎒𐎒
𐎒𐎒 𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒 𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒 𐎒𐎒𐎒
eli-su usazanin ultu pan [ta si] naharrat izkuti-ya melamme biluti ya ibbir
ma er-su uvassir; *the fall of clubs upon him I poured down, from before the*
fear of my arms (and) the approach of my power he retreated, and his city he
abandoned.—New Div. ii. 68. See p. 798.

𐎒𐎒 𐎒𐎒 𐎒𐎒 (𐎒𐎒) 𐎒𐎒 𐎒𐎒 𐎕𐎒 𐎒𐎒 𐎒𐎒 𐎒𐎒 𐎒𐎒 𐎕𐎒
𐎕𐎒 𐎒𐎒 𐎒𐎒 𐎒𐎒 𐎒𐎒 𐎒𐎒 𐎒𐎒 𐎒𐎒 𐎒𐎒 𐎒𐎒 𐎒𐎒
𐎒𐎒 𐎒𐎒 (v. 𐎒𐎒) 𐎒𐎒, Bázu (mat) nagú sa asar-su ruhuqu milak
napali qaqqar mut asar žumme (v. žumañe); *Bazu, a province whose place*
is remote, a path of destruction, a land of death, a place of thirst.—Esar iii. 26.

See p. 853. In that page I noticed the loss of a reference to 𐎒𐎒 𐎒𐎒
in the sense of "king." It is in l. 23 of Dr. Oppert's copy of Sargon, published in
1870; see note in p. 794.

𐤁𐤏𐤍𐤏𐤍, nabali; (*Harp*s(?). Heb. נָבִיל *Land*.)

This is part of a list of tributes levied by Tiglath-pileser. I have adopted, with some doubt, Mr. Talbot's suggestion of "baps, the musical instruments of their country," see his Glossary, Nos. 128, 129, though tempted by the *tamti nabali*, "sea and land," of the next article.

𐎶 𐎠 𐎧𐏁 < 𐎲𐎫 𐎥𐎺 𐎶𐎵𐎹 𐎶𐎵𐎹 𐎶𐎵𐎹 𐎶𐎵𐎹 I
𐎶𐎵𐎹 𐎶𐎵𐎹 𐎶𐎵𐎹 𐎶𐎵𐎹 𐎶𐎵𐎹 𐎶𐎵𐎹 I 𐎶𐎵𐎹 𐎶𐎵𐎹 𐎶𐎵𐎹 𐎶𐎵𐎹 𐎶𐎵𐎹
𐎶𐎵𐎹 𐎶𐎵𐎹 𐎶𐎵𐎹 𐎶𐎵𐎹 𐎶𐎵𐎹 𐎶𐎵𐎹 𐎶𐎵𐎹 𐎶𐎵𐎹 𐎶𐎵𐎹 I 𐎶𐎵𐎹
𐎶𐎵𐎹 𐎶𐎵𐎹 𐎶𐎵𐎹 𐎶𐎵𐎹 𐎶𐎵𐎹 𐎶𐎵𐎹 𐎶𐎵𐎹 𐎶𐎵𐎹 𐎶𐎵𐎹 𐎶𐎵𐎹
𐎶𐎵𐎹 𐎶𐎵𐎹 𐎶𐎵𐎹 𐎶𐎵𐎹 𐎶𐎵𐎹 𐎶𐎵𐎹 𐎶𐎵𐎹 𐎶𐎵𐎹 𐎶𐎵𐎹 𐎶𐎵𐎹

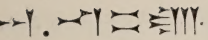
ina tamti u nabali
garriti-su uzabbit alakta-su aprus mee [ai] va tehuta palaṭ napsati-sunu
[ziti-sunu] ana pi-sunu usakir; *by sea and land his passages [outlets] I seized,
his going I prevented; water and the like (for) the saving of their lives, to
their mouths I cut off.*—Assur b.p. B. ii. 40. Sh. 30, Vol. 3.

I feel sure that I have given the meaning here, though hardly prepared to defend every word: with *tehuta* (Hebrew תהה, Arabic تهي), I would compare *tihuti* in the line 1 *rukuba adi tihuti-sa*, "one chariot with its appurtenances," of 2 Mich. ii. 15; see page 509.     I would prefer to read *usakkir* "I closed up."

utir; earth from the waters I raised, and to the land I restored.—
38 BM 17 = Sen. Gr. 50.

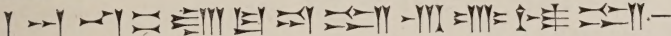
I have supposed *nu* to be Accadian, but the Hebrew נבל, *foolish*, would give a meaning which would do as well.

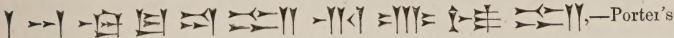
sa nubalu-su kima uri(n)ni
eli matti-su subarruru; who his worthless people like * * over his territories
he cleared away.—Tig. vii. 57.

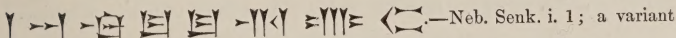
NBM . See Nebuchadnezzar, &c., 882, and pp. 933, 943, 945.

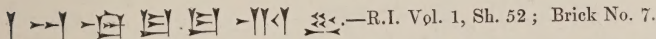
Here follow various readings of the names of Nebuchadnezzar, Nabopolassar, and Nabonidus.

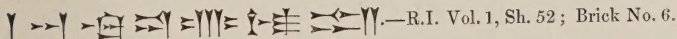
Nebuchadnezzar:—

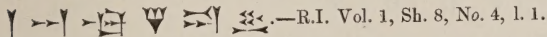
—
Neb. Senk. i. 1. Birs i. 1. Neb. Gr. i. 1. See p. 882.

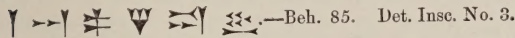
—Porter's
E.I.H. vi. 63.

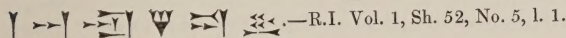
—Neb. Senk. i. 1; a variant
reading.

—R.I. Vol. 1, Sh. 52; Brick No. 7.

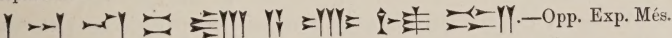
—R.I. Vol. 1, Sh. 52; Brick No. 6.

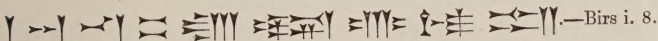
—R.I. Vol. 1, Sh. 8, No. 4, l. 1.

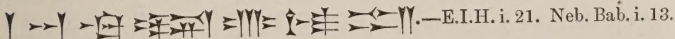
—Beh. 85. Det. Insc. No. 3.

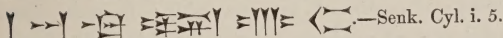
—R.I. Vol. 1, Sh. 52, No. 5, l. 1.

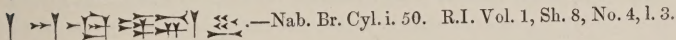
Nabopolassar:—

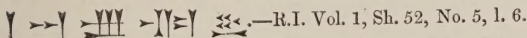
—Opp. Exp. Més.
Vol. 2, p. 295, l. 2.

—Birs i. 8.

—E.I.H. i. 21. Neb. Bab. i. 13.

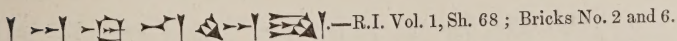
—Senk. Cyl. i. 5.

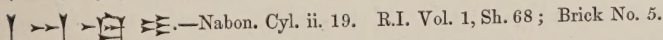
—Nab. Br. Cyl. i. 50. R.I. Vol. 1, Sh. 8, No. 4, l. 3.

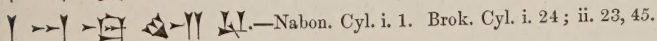
—R.I. Vol. 1, Sh. 52, No. 5, l. 6.

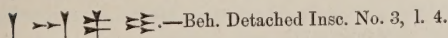
Nabonidus:—

—R.I. Vol. 1, Sh. 68;
Brick No. 3.

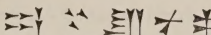
—R.I. Vol. 1, Sh. 68; Bricks No. 2 and 6.

—Nabon. Cyl. ii. 19. R.I. Vol. 1, Sh. 68; Brick No. 5.

—Nabon. Cyl. i. 1. Brok. Cyl. i. 24; ii. 23, 45.

—Beh. Detached Insc. No. 3, l. 4.

NBM , nabsat; *Lives*; pl. of napistu ; see p. 911, l. 3. Heb. נָפַשׁ.

     , napsat-šunu
panu-ssun tebisu; *their lives before them wasted away*.—Assur b.p. iv. 117.

      , upallaš napsat-šu; *I spared his life*.—Assur b.p. ix. 97.

      , la usezibu napsat-šu;
he did not save his life.—Esar ii. 34.

NBN  .   . *Inscribed Tablet. Accadian. Narú in Assyrian.*

    , siṭir, *writing*.—40 II. 46 b.

    , „ 47 b.

    (<), narú. „ 48 b.

    , „ 49 b.

I learn from two of these extracts that the sound was *narú*, and that one meaning was “writing;” but I get nothing useful as yet from the others. The form

    is constantly used in Assyrian monuments, and the only cases of the Assyrian *naru*, beyond the bilingual slabs, are in 3 Michaux.

      , nará
anná usassú; (*he who*) *this inscription shall take up*.—3 Mich. line b at foot.

The identical line is found with the Accad equivalent in 1 Mich. ii. 24, and 2 Mich. ii. 10.

      
(  )           
ili mala ina eli [muḫḫi] naré (anní) mala sum-sunu zakru; *the gods whoever upon (this) tablet, whatever their names are recorded*.—3 Mich. iii. 23; iv. 32.

The same clause occurs in the long line written perpendicularly upon col. ii. on the same stone, with *summun* instead of *sum*.

      
      
ili rabi mala ina nari anní sum
[mu]-sunu zakru; *the great gods whoever in this tablet their name is written*.—2 Mich. ii. 36.

      
      
ili rabi mala ina nare anne
sum-su nabú; *the great gods whoever in this tablet their [his] name is announced*.—Bavian 59.

I do not remember seeing this change of case in an Accadian word elsewhere, except perhaps in *muḫḫi*, *muḫḫa*; see p. 767.

nabnit, c. nabnitu, n. nabniti, g. *Produce, Fruit, Offspring, Production.*
 Heb. בָּנִי.

Shews that one value of *nabnitu* was "family." See p. 482.

(v. 1 𐎶 𐎶), nabnitu ellutu sa Tiglath-pileser; *noble offspring of Tiglath-pileser*.—Obel. 19; New Div. i. 11. See p. 341.

𐎠𐎢𐏁𐎧 𐎫𐎼𐎡𐏁 𐎶𐎵𐎷𐏁𐎥 𐎲𐎠𐏃𐎤𐎴𐎧𐎺𐎠𐏁
ultū kirib ḫarsani asar nabniti-sunu ; (*trees, &c.*) from within the forests, the place of their production.—Esar v. 23.

bilat nabniti; *the lady of gods, the lady of offspring*.—38 BM 3.


 nabnit-šun [nabnišun] sedi lamašši napus eri sa 2 ina libbi zaḫalū latbusu;
their produce, sacred figures made of bronze, which two among (them were) of
marble carved.—41 BM 30 = Sen. B. iv. 25.

NBN I do not understand *nabnitu* in the following line:—

→ 𐎶𐎶𐎶𐎶 (𐎶𐎶) → 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶
 𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶, *sedi lamašši maḥḥi sa patlulu nabnitu; bulls and lions*
large, estimated—41 BM 27 = Sen. B. iv. 23. See p. 688.

𐎶 𐎶. 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶, Nubanāse.—Tig. iv. 64.

One of sixteen mountainous districts on the "Upper Ocean," traversed by the monarch. Probably about the sources of the Tigris and Euphrates.

NBS → 𐎶. 𐎶 𐎶𐎶 𐎶𐎶 𐎶, Nabšá.—Assur b.p. vi. 83.

One out of a number of Elamite divinities carried off to Assyria by Assurbanipal.

𐎶 𐎶 𐎶 𐎶 𐎶𐎶 𐎶𐎶, 𐎶𐎶 𐎶 𐎶 𐎶 (v. 𐎶 𐎶) 𐎶𐎶,
nabašis, kima nabaši (v. napāši); like Rubbish, or Dirt.

𐎶 𐎶 (𐎶𐎶𐎶𐎶 𐎶𐎶) 𐎶 𐎶 𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶
 𐎶 𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, *pagri (quradi)-sunu*
Ḫiriḥa kima nabaši lú azrub; the bodies of their soldiers (v. their bodies)
I heaped up like rubbish (on) Ḫiriḥu.—Tig. iv. 21.

𐎶 (v. 𐎶𐎶) 𐎶 𐎶 𐎶𐎶 𐎶 𐎶 (𐎶) 𐎶𐎶 𐎶 𐎶𐎶𐎶
 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, *pagri-sunu kima napaši satu lu azrub; their*
bodies like rubbish (on) the mountain I heaped up.—Sard. i. 53; Sard. ii. 17.

𐎶 𐎶𐎶 𐎶 𐎶 𐎶 𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶
 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, *tamti ina pagri-sunu kima napāši lu azrub; the sea*
with their bodies like dirt I heaped up.—New Div. ii. 78.

The plural here is made by 𐎶 instead of 𐎶<<<.

𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶
 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶, *mei [ai] nahri-su ina pagri quradi-su*
izrubu nabašis; the waters of his rivers with the bodies of his soldiers they
heaped up like dirt.—Botta 151, 22 = 130. See p. 570.

𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶
 𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶,
sa masak Ilūbi'di hamma'i izrubu nabašis; who the skin of Ilūbidi with heat
he burned as rubbish.—Sarg. 25. See p. 430.

I have made very unsatisfactory notes on these passages in pp. 430 and 570, and am not prepared now to offer anything better. The translations proposed above are mainly the results of my suggestions in p. 570.

NBP 𐎶𐎶 . 𐎶𐎶 𐎶𐎶 - 𐎶𐎶𐎶, Nappigi.—New Div. ii. 35.

A city the name of which was altered by Shalmaneser to Lita-Assur. See p. 706.

𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶 . 𐎶𐎶𐎶𐎶 . 𐎶𐎶𐎶 𐎶𐎶 - 𐎶𐎶𐎶.—Syl. 91.

NBR 𐎶𐎶 . 𐎶𐎶 𐎶𐎶, Nibur.—Sard. i. 70, 73. Sen. T. iii. 69, 71. Neb. Yun. 73.

A mountainous province beyond the Tigris. Probably among the Kurdish mountains; after quitting Nibur Sardanapalus crossed the river on his way to Commagene.

𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶, Nipuru; *Niffer*.

Phonetic eading of the name of the city now known as Niffer, situated in the marshes south-east of Babylon; written on Assyrian monuments 𐎶𐎶 𐎶𐎶; see two bricks of Ismidagan, l. 2, in R. Ins., Vol 1, Plate 2, No. 5. The following extract proves the identity:—

𐎶𐎶𐎶 - 𐎶𐎶 𐎶𐎶𐎶 . 𐎶𐎶 - 𐎶𐎶 - 𐎶𐎶𐎶 - 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶, Kar-Nipuru-ta = ina kari Nipuru; *in the fortress of Niffer*.—13 II. 24b.

See further in p. 736. The name is written 𐎶𐎶 in the Talmud.

𐎶 𐎶𐎶 𐎶𐎶, anbar; *Iron*.—See pp. 932-3.

𐎶𐎶 𐎶𐎶 - 𐎶𐎶 𐎶𐎶 - 𐎶𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶 - 𐎶𐎶𐎶
𐎶𐎶 𐎶𐎶 - 𐎶𐎶𐎶𐎶 𐎶𐎶 - 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 - 𐎶𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶
..... - 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 - 𐎶𐎶𐎶 𐎶𐎶 - 𐎶𐎶𐎶 𐎶𐎶
𐎶𐎶𐎶 𐎶𐎶 - 𐎶𐎶 𐎶𐎶𐎶, 2300 billat kaspi 20 billat ħuraži 3000
billat tamkabar 5000 billat anbar ina er Dimasqi er sarruti-su ina
kirib hekali-su amĥar; *two thousand three hundred talents of silver, twenty
talents of gold, three thousand talents of copper, five thousand talents of iron,
etc., etc., in Damascus, the city of his royalty, within his palace, I received.*—
1 Pul, l. 19.

I think our scholars generally transliterate "iron" by the Hebrew *parzilli*, and Dr. Oppert in p. 232 of his Commentary gives two references to 𐎶𐎶 𐎶𐎶 - 𐎶𐎶, which may be read *parzilli*; one of these I am unable to find, the other is contained in the following extract:—

𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 - 𐎶𐎶𐎶 . 𐎶𐎶𐎶 - 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶.—59 II. 10a.

See also 𐎶𐎶 - 𐎶𐎶𐎶 𐎶𐎶 and 𐎶𐎶 - 𐎶𐎶𐎶 𐎶𐎶, *parzilli* and *parzilla*, in p. 260 of my Dictionary.

NBR

𐎶𐎵𐎶 𐎶𐎵𐎶 . 𐎶𐎵 𐎶 𐎶.—Botta 146, 24 = 60.

See more in p. 933.

𐎶 𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵𐎶, naburri; *Summit*. Arab. ^{نبر}, "to raise."

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶
𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶, hekalu satu ultu usse-sa adi
naburri-sa arzip; *that palace from its foundation to its summit I constructed*.—
Sen. T. vi. 61.

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶, Imgur-bel
dur-su Nimit-bel salhu-su ultu usse-sun adi napurri-sun essis usepis; *Imgur-bel,*
its fortress, and Nimitti-bel, its outwork, from their foundations to their summits
newly I built.—Black Stone iv. 22.

I have translated "lantern," from Chaldee and Syriac roots signifying "light"
and "candlestick," but the Arabic root seems preferable.

𐎶 𐎶𐎵 𐎶𐎵𐎶, naburris; *High Up*.

𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶, bird sallat zaza-i ulmid naburris usesib
ma usalik; *among the raised figures I erected, high up I placed [made go]*.—
Neb. Yun. 81.

I am doubtful about the connection of this with the preceding and following
clauses; see pp. 591 and 622.

𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶, 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶, nibirti, nibarti; *Crossed Over*.
Heb. עבר.

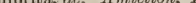
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
Luddi nagú sa nibirti habba asru ruhuqu sa sarri abi-ya la ismú zikri sumi-su
[mu-su]; *of Lydia, a province of across the sea, a place remote which the kings*
my fathers had not heard the mention of its name.—Assur b.p. iii. 6. See
also Sard. iii. 134.

𐎶 𐎵𐎠𐏀 𐎧𐎺𐎠 𐎥𐎢𐏁 𐎡𐏁𐎣𐎶 𐎶 𐎱𐎶 𐎤𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
𐎶 𐎶 𐎥𐎢𐏁 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 (v.) 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶
𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶, 2 erani ina eli Puratti addi 1 ina nir annati sa Puratti
Kar-Assur-izir-pal sum-su abbi 1 ina nir ammati sa Puratti Nibarti-Assur
sum-su abbi; two cities upon the Euphrates I laid down; one on the further
bank of the Euphrates, Kar-Sardanapalus its name I called; one on the nearer
bank of the Euphrates, Nibarti-Assur its name I called.—Sard. iii. 50.

In p. xii of "Additions and Corrections" I have a note on *annati* and *annati*, giving reasons for supposing *annati* to denote the remote and *annati* the nearer demonstrative; but this is refuted by the evidence of the word *Nibarti*, which, as a Niphal form, would signify "crossed over," and I fear I must pass over to the more usual opinion.

 Nabirtu.—Assur b.p. vi. 83.

Name of an Elamite god carried off to Assyria by Assurbanipal. See Nabšá, p. 963.












𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵 (v. 𐎶𐎵) 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, nibritu
izbat-sunuti; *calamity seized them.*—Assur b.p. iv. 104.

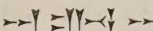
sa ina medi sakbiti va nibriti isetúni; *who with prostration, homage, and affliction had submitted [or submitted to me].*—Assur b.p. v. 29. See pp. 742-3.

𐎠𐎢𐏁𐎧 𐎶𐎵𐎥𐎺𐎠 𐎡𐏃𐎲𐎠𐎹𐎤𐎴𐎠𐎪𐎠𐎫𐎠𐎬𐎠𐎭𐎠𐎮𐎠𐎯𐎠𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿
𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿, lapan hatti va nibriti ana
Numma-ki innabid; from fear and affliction to Elam he fled.—Sen. T. v. 14.

-I -E IY =YY IEN EYI E= SYU IEN EYIA Y <
 H- IY -Y-I EYYY Y IY -I H- >}, Nabu sukkallu zīru
 sugá u nibrita l'iskuna-as(su); may Nebo, the lofty intelligence, loss(?) and
 calamity bring upon him.—1 Mich. iv. 17.

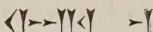
I cannot read satisfactorily the last letter in this extract.

NBS , napus; *Made*. (*Niphal participle of "epus."*)

      , sedi lamassi napus eri;
bulls and lions made of bronze.—Sen. B. iv. 25 = 41 BM 30. See p. 336.

   , nipise; see   .

   , napsuri; *to be Told, or Interpreted*. Heb.  or Ch. .

NBS

𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒𐾓𐾔𐾕𐾖𐾗𐾘

NBS    , nipisti; *Workmanship.* (*Niphal* of "epus.")

NBT  , nibat. See nibat, nimit, p. 954.

MGT

I think we may explain these terms by "inner and outer walls." I have absurdly copied part of these extracts under *Guhusu*, in p. 173.

In p. 954 I have doubtfully rendered  as "a dwelling," in passages from Botta's Monument de Ninive.

  .    , Nabatu.—Sen. T. i. 46.

Name of a tribe plundered by Sennacherib, with many others, who appear, from their names, to have belonged to Babylonia. Many of the same names are enumerated in Sen. Gr. 15-19; in Tig. jun. 5-9, and 29-32. See under *Lihtai*, p. 663.

  .      , anbutir; *a Sort of Wood*.—Esar v. 19.

Probably     ; see p. 948.

    , naphuttü; *Excavation, Hole*. Heb. פִּחַת.

        , naphuttü la irāšipi; *an excavation he shall not pierce*.—Monol. 41. Uncertain.

    , nubattu or nubitu; *Festival of Merodach*.

                      , yom 3-kan nubattu sa sar ili Marduk ultu Dimasqa attuzir; *the 3rd day, the festival of Merodach king of gods, from Damascus I departed*.—Assur b.p. viii. 115.

This is from the Assurbanipal of Mr. G. Smith, who gives a list of all the festivals he has yet found, and adds "this succession of festivals was the same in each month, so that a list of the daily festivals of one month answered for all the months of the year." *Nubattu* was the festival of Merodach and Zirbanit on the third, seventh, and sixteenth days.

NG

  , naq, for   ; see p. 975.

  , nuq; *Purity*, Heb. נָקֵה.

                      , ina ṭub siri nuk libbi va namar kabiti kirib-sa l'isali la l'isbá bu'ari; *with goodness of health, purity of heart and much lustre within it may it gain, (and) may riches abound*.—Botta 12^{quater} 114-116; 100, 10.

    , Nuik; see *Aznuk, Iznuk*; p. 360.

I would now translate *essis* adverbially "from the foundation." I was induced by the parallel *ussis ma* in the same page to make *essis* a verb also.

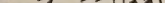
ᠨᠠᠭᠤ ᠰᠤᠲᠤ ᠠᠨᠠ ᠶ᠋ᠢᠰᠦᠳᠤ ᠠᠵᠪᠠᠲ; ᠡ᠋ᠷᠡᠨᠣᠯᠡ ᠲᠡ ᠴᠢᠲᠢ ᠶ᠋ᠢ ᠱᠢᠬᠢᠷᠲᠢ ᠡᠷ ᠤᠰᠠᠮᠤ
nagū suatu ana issuti azbat; entirely the city I occupied; that province I
renovated.—Sen. T. i. 59.

Dr. Oppert translates "Je fis occuper la ville entière, et je la refis de nouveau." Mr. Talbot's version is "The whole of the city I destroyed. That city I built again." I append two passages which are evidence that the phrase *ana issuti azbat* implies "reinstating" rather than "rebuilding." I hardly see through the phrase; it may perhaps imply "I took back again."

nagú suatū ana issuti azbat nisi Bit-Yakin
kisitti qati-ya ina libbi usesib; *that province I reinstated, the people of*
Bit-Yakin, the acquisition of my hands, in it I settled.—Botta 153,7 = 151.

Anzaria almi aksud ma nisi ana Assur-ki utir ma ana issuti
azbat; Anzaria (and other cities) I attacked (and) occupied, and the people to
Assyria I restored and reinstated.—Botta 147, 5 = 65.

Sargon goes on to say that he changed the names of the cities.

, mat-nu-gi(a); *Land of No-Sunshine.*

All I know of this group is told in p. 906. See  (which I believe to be a merely graphic variety of) in p. 348.

NGB 𐤎𐤁𐤁, 𐤎𐤁𐤁𐤁, 𐤎𐤁𐤁𐤁𐤁, 𐤎𐤁𐤁𐤁𐤁𐤁, 𐤎𐤁𐤁𐤁𐤁𐤁𐤁, 𐤎𐤁𐤁𐤁𐤁𐤁𐤁𐤁, naqab, naqabi; *Digging, Boring, Excavation*;
Destruction. Heb. נָקַב, “to pierce,” “bore,” “dig,” &c.

𐤁𐤏𐤁𐤕𐤕, naqabta, *ac. fem.* Devastation, Ruin.

𐎶𐎵𐎶𐎵 𐎶𐎵 . . . 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵,
sar sa . . . etibbiru naqab birâte; *the king who . . . has promoted the digging*
of wells.—Sarg. 11.

etibbira naqab
birāti; I have promoted the digging of wells.—Botta 145, 3 = 15.

The two lines are almost identical; the main difference consists in the leading relative *sa*, requiring the subjunctive *etibbiru*. The value *dib* or *tib* is shewn in the following extract:—

| 𠄎 | 𠄎 | 𠄎 | . 𠄎 | 𠄎 | 𠄎 | —Syl. 542.

→ →, naqbi; *Canals; Female.*

Mee naqbi, "rivers dug;" but *mee* may be omitted.

200 ina 1 amma sakki [um] ḥarīzi iskun ma 1½ gar usabbil
ma iksuda mee naqbi; 200 cubits broad (pp. 74, 447) of ditch he executed,
and one gar and half he took away, and reached the canal [water dug].—
Botta 151, 8 (20)=128.

pitú naqbi; opener of water-courses.—
Sard. i. 3.

[illegible]

In the following extract, of which I give Dr. Oppert's translation, the value given to *naqbi* is derived from the Heb. נִקְבָּה, *female*. See my note in p. 571:—

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, banú kumeka naqbi;
builder of the marriage chamber.—Prière de Sargon à Ninib-Sandan, l. 4;
 Exp. Més. p. 336.

kizpi nakbi mee uẓamme-sunuti; *the excavated wells of water I debarred them.*—Assur b.p. vi. 110.

Here *naq* must be read *naqbi*, an abbreviation of which we have many examples; see , , , , p. 637. I think *uzamme-sunuti* should be understood as preventing the people from using the wells, *sunuti* more commonly implying animated beings than thing

—48 II. 18c.

I cannot see what this means.

𐎧 𐎠𐎡𐎢𐎣. 𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣, niqap; *Attendant, Eunuch(?)*. See p. 724.

From an unpublished slab in the British Museum, translated by Mr. Talbot in the Trans. of the R. Soc. Lit. of 1865, and noticed by Mr. G. Smith in the "North British Review" for Jan. 1870, p. 321.

11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000 1001 1002 1003 1004 1005 1006 1007 1008 1009 1010 1011 1012 1013 1014 1015 1016 1017 1018 1019 1020 1021 1022 1023 1024 1025 1026 1027 1028 1029 1030 1031 1032 1033 1034 1035 1036 1037 1038 1039 1040 1041 1042 1043 1044

Porter, gate, ke
t in < negabun
orth

NGB 𐎒𐎒𐎒𐎒 . 𐎒𐎒 𐎒𐎒 𐎒𐎒𐎒𐎒 𐎒𐎒𐎒, Nigabuti.

(Idi)bi'ili ana Nigabuti ina eli Mazri askun ina mati kali-šina sa ;
(Idi)bi'ili to the office of Nigab over Muzur I placed, in the countries, all of
them, which—Tig. jun. 56.

I have taken this from Mr. Talbot's Glossary, No. 177; but I cannot suppose
that Egypt is the country intended; see p. 761.

NGD 𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒, 𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒, nigutu; *Authority, Jurisdiction.*

𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒
𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒
𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒, itti malki matidan paḥati mati-ya
. . . . kirib hekali-ya usib ma astakan nigutū; *with kings of provinces, governors
of my country, &c., within my palace I sat, and exercised jurisdiction.*—
Botta 154, 11 = 179.

𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒
𐎒𐎒𐎒 𐎒𐎒𐎒 (𐎒𐎒) 𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒 (v. 𐎒𐎒), ina kiriti
usesib-sunuti ma astakan(na) nigutu; *in humility I seated them and
exercised jurisdiction.*—Botta 8, 72; 9, 45; 10, 29. See pp. 612-3.

𐎒𐎒 𐎒𐎒𐎒𐎒𐎒𐎒𐎒 𐎒𐎒, 𐎒𐎒𐎒𐎒𐎒𐎒𐎒 𐎒𐎒𐎒, Nigdima(e).—Ob. 52. N.Div. ii. 76.

𐎒𐎒𐎒𐎒𐎒𐎒𐎒𐎒 𐎒𐎒𐎒𐎒𐎒𐎒𐎒𐎒, 𐎒𐎒𐎒𐎒𐎒𐎒𐎒𐎒 𐎒𐎒𐎒𐎒𐎒𐎒𐎒, Nigdia(e)ra.—Ob. 51. „

Names of two chiefs of a country near Zamua or Nazamua, in the vicinity of
Mount Taurus, whose cities were captured by Shalmaneser in his third or fourth
campaign. See pp. 352, 475, 760.

NGZ 𐎒𐎒 𐎒𐎒𐎒𐎒 𐎒𐎒𐎒, nigizzi; *Fighting.* Arab. 𐌒𐌒𐌒(?).

𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒
𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒
𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒
𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒 𐎒𐎒𐎒, malki sibzuti eduru tahazi darumme-sun
izzibu ma kima šudinni izzuri [hu] nigizzi edis ipparsu asar la 'ari; *turbulent
kings shrank from the fight, their dwellings they abandoned, and like the wheeling
of contending(?) birds, alone they fled to a barren place.*—Sen. T. i. 18. See p. 662.

NGK 𐎒 𐎓 𐎕𐎗𐎕 𐎒 𐎓𐎕𐎗𐎕, 𐎒 𐎓𐎕 𐎒 𐎓𐎕𐎗𐎕, Nikká, Nikú; *Necho, king of Egypt.*

𐎒 𐎓𐎕 𐎕𐎗𐎕 𐎒 𐎓𐎕𐎗𐎕 𐎒 𐎓𐎕𐎗𐎕 𐎒 𐎓𐎕𐎗𐎕
𐎒 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕
𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕, Nikká Sarludari Pakruru sarri sa
kirib Muzur iskunu abu banú-a; *Necho, Sarludari, and Pakruru, kings whom*
in Egypt had established the father who begat me.—Egyp. Camp. 28 III. 33.

𐎒 𐎓𐎕 𐎒 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕
Nikú sar Mempí u Šai; *Necho king of Memphis and Sais.*—Assur b.p. i. 92.

𐎒 (-𐎓) 𐎓𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕, adi nakkáh; *Sharply.*

𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕
𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕, amura adi nakkáh ina libbi sa
enai ina eli-kunu; *I am watching sharply within my eyes over you.*—Mr. Smith's
Assurbanipal, p. 189, l. 5.

I do not know the authority for "sharply."

𐎒 𐎓𐎕 (v. 𐎓𐎕𐎗𐎕) 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕, nak(k)amati; *Accumulations.*

𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕, nukkumu; *Accumulated.*

These are niphil forms from a root *kam* or *kum*, "to accumulate," which I have not found as verbs, but of which nominal forms occur in pp. 566-568. *Nukkumu* is the permansive form, like *nussuru*, "they were left," *nummuru*, "they were seen;" Hincks's Grammar, p. 495, Journ. R.A.S., 1866.

𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 (v. 𐎓𐎕𐎗𐎕) 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕
𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 (𐎓𐎕𐎗𐎕) 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 (𐎓𐎕𐎗𐎕) 𐎓𐎕𐎗𐎕 (𐎓𐎕𐎗𐎕)
𐎓𐎕𐎗𐎕 (𐎓𐎕𐎗𐎕) 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕
𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕, apte ema bit
nak(k)amati-sunu sa kašpi ħuraži sasú saga nukkumu kirib-sun
useza-mma sallatis amnu; *I opened by force their treasury (house of accumu-*
lations); what silver, gold, plunder, furniture, were accumulated within them
..... I took out, and as booty I accounted.—Assur b.p. vi. 50, 51. See more
in pp. 935-7. See also 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕, &c.

𐎒 𐎓𐎕𐎗𐎕 𐎒 𐎓𐎕𐎗𐎕, nukkuri; *Enemies.*

𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕 𐎓𐎕𐎗𐎕, nukkuru-zu =
nukkuri-ka; *thy enemies.*—16 II. 12b. See Accad zu = ka, pp. 303-4.

NAGL 𐤎𐤁𐤂𐤏𐤋, 𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋, 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋, naklu, s.
nakluti, *pl. m.* nakláti, *pl. f.* Skilful, Well-devised. Heb. נָכַל.

𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋, 𐤎𐤁𐤂𐤏𐤋 𐤎, naklis; Skilfully.

These forms are usually connected with the Semitic root NKL, although this root implies cunning, in the way of "deception" rather than "skill." I have sometimes thought that a niph'al of *kalal* or *kalah*, "to complete," might be assumed, but this seems to be appropriated to *niki* rather than *naki*.

𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋
𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋
𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋
𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋
asru naklu subat(?) piristi sa
nintak-su sipar nigilti gimir kuvlude nizirti dar sa sutabulu kirib-su; a well-
devised place, an extended site, whose beautiful ornaments (were) displayed, all
precious vessels of alabaster, which [former kings had] carried into it.—
Sen. Gr. 37. A word or two uncertain.

This is part of a very long sentence; see a note upon it in p. 909. See also pp. 95 and 263.

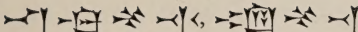
𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋
𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋
𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋, isreti namráti sukki nakluti kirib Dur-Sargina tabis
irmú; splendid mansions, well-planned squares, within Dur-Sargin beautifully
rose.—Botta 152, 13 = 157.

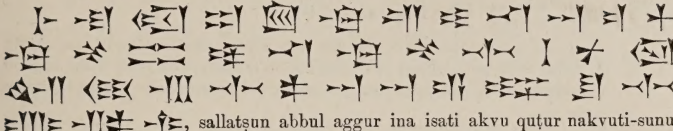
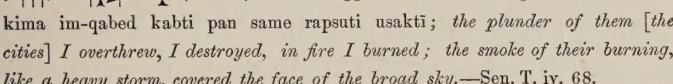
𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋
𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋
𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋
sa Marduk bili rabi il bani-ya epsetu-su
nakláti elis attanádu; of Merodach the great lord, the god who made me, his
skilful works highly I have glorified.—E.I.H. i. 31.

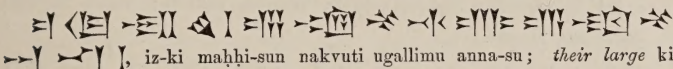
The verb *attanádu* [antánádu] is somewhat doubtful; I consider the indirect form to be due to the influence of *enuma* in a preceding clause, l. 26.

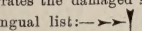
𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 . . . 𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋
𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋
𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋
𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋 𐤎𐤏𐤋 𐤎𐤁𐤂𐤏𐤋
hekal . . . sa
eli mahriti ma'dis suturat rabata va naklat ina sipar nisu kima galle
bilquti-a musab biluti-ya usepis; a palace . . . which above the former greatly
surpassing, large and finished with elegance, the skilled men, my architects,
for the seat of my power, I caused build.—Sen. T. vi. 45.

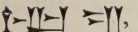
A few words are doubtful; for *bilquti* see note in p. 85.

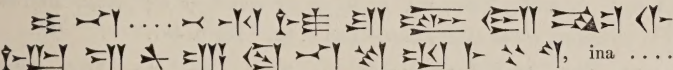
NGM , nakvuti; a Burning. Heb. נָכְרִה.



 sallatšun abbul aggur ina isati akvu quṭur nakvuti-sunu
 kima im-qabed kabti pan same rapsuti usakti; the plunder of them [the
 cities] I overthrew, I destroyed, in fire I burned; the smoke of their burning,
 like a heavy storm, covered the face of the broad sky.—Sen. T. iv. 68.

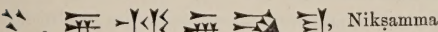

 iz-ki maḥḥi-sun nakvuti ugallimu anna-su; their large ki
 trees by burning had fallen together over it.—Sen. Gr. 47.

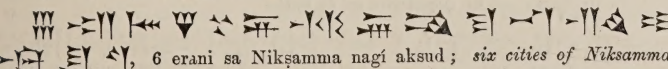
This is guess-work, but it suits the context, which in the preceding part tells
 of the ruin of a canal belonging to an old palace, and in the following lines
 narrates the damaged state of the same palace. I take *anna-su*, "over it," from a
 bilingual list:— .  , *anna si=elut*
inū, "over the eye."—30II.10b.

NGS , nikši; Slaughter. Chald. נִכְּסָא.


 ina
 mithūzu zuq niri pilsī nikši aḥrib bannate alme aksud; with fighting,
 pressure of my yoke, assault, slaughter, (and) discharge of arrows, I
 approached, I captured.—Sen. T. iii. 16.

I have ventured to render *bannate* by "arrows," notwithstanding the absence
 of the determinative , which usually accompanies . See  in p. 311. It is read *mitpanu*,  in Smith's Assurbanipal, p. 140,
 , *mitpanni*, p. 107. *Mitpanate* occurs in Sen. T. vi. 57, but the
 lithographer has engraved  instead of . The only corroboration, not to
 say evidence, that I have found for *mitpanu* is in a passage printed by Mr. Smith,
 where  occurs in p. 139, and three lines lower the same weapon
 is mentioned as   . I do not see why it may not be read *bipanu*.

 , Nikšamma.


 6 erani sa Nikšamma naḡi aksud; six cities of Nikšamma
 the province, I captured.—Botta 140, 4; 146, 22 = 58.

The construction of this sentence is unusual, but another sentence similarly
 worded occurs a few lines further on:—*Eristana adi erani, sa limeti-su sa Bait-ili*
naḡi alme aksud, "Eristana with cities of its vicinity, of Bait-ili the province, I
 approached, I occupied."—Botta 147, 7 = 67.

[illegible]

𐎶𐎵 𐎧𐏁 𐎠𐎫 𐎡𐏁 𐎢𐏁 𐎠𐎧 𐎲 𐎠𐎧 𐎥𐏁
ana sumkut nakiri subú izkuti-su; *protector of the weak, who for the chastise-*
ment of rebels brings forth his weapons.—Botta 36, 9; Epithet of Sargon.

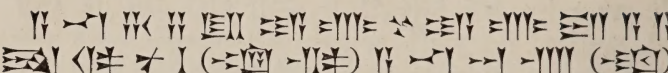
kun kuṣṣi [iz-guza] labari pale sumkutū nakiri
kasadā mada aiḫi ana siriktī surkā; *stability of throne, length [age] of years*
chastisement of rebels, much capture of enemies to length prolong.—Birs ii. 21.

Assur bili-ya sa ina mati nakráte ilubu-su ina Ḥarakute eṣiqa kirib-sa;
the glory of Assur my lord, which in hostile lands he had gained (it) among
the Arachosians, I sculptured within it.—Esar vi. 11.

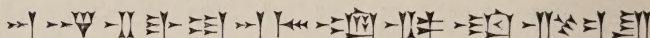
usatlimu-inni ema ana
raṣap nakruti Assur-ki usamqīt yadai ina tugulti-sun rabīti ultu ḫilik adi
sillan; he hath entrusted to me strength to destroy those rebelling against
Assyria, my forces by their great service have subdued from east to west.—
R.I., Vol. 1, Pl. 7, F. l. 7.

This is by no means clear or certain, and I should not have entered it but for the word *nakrutī*, which I do not find elsewhere; moreover, several letters are almost obliterated. *Zilik* and *sillan*, "east" and "west," occur also in Botta 152, 22 = 166, and in the Gold Tablet, 1. 3.

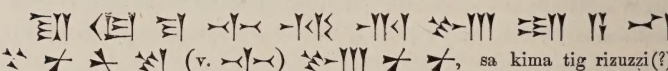
NGR  , nakris; *Rebelligiously, like a Rebel.*

 ana Ḥazaqiyahu Yahudai iddinu-su (nakris) ana ili rub(li) ebusu; (*the people of Ekron, who had bound with chains their king Paḏī, who was an adherent of Assyria, and*) to Hezekiah the king of Judea had delivered him, rebelligiously to god (and) prince they acted.—Sen. T. ii. 72; Sen. B. i. 23.

Nakris and *li* omitted in Sen. B. i. 23; the omission of *nakris* seems to be an error, but that of *li* an improvement.

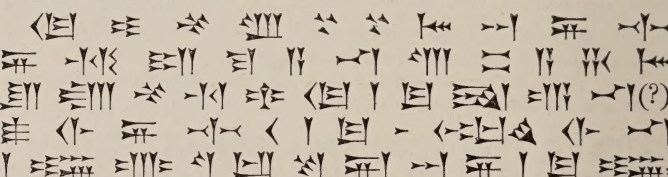
 Assur bilu rabu ab ili nakris l'iziz-šu; *Assur the great lord, the father of the gods, like a rebel may he destroy him [or repel him].*—Sen. T. vi. 72.

I do not understand the form of the verb *iziz*; the meaning is a curse invoked upon any one who shall damage the writing upon the monument.

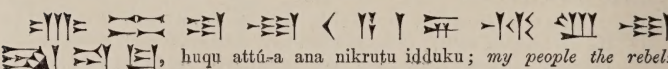
 ana mat nukurte sutnunu; *who like a lord of will(?) against rebellious countries hath been contending.*—Tig. i. 43. Epithet of Tiglath-pileser.

For the sound , *kur*, see Syl. 584, in p. 397.

In the Persian period we have *nik* instead of *nak*:—

 ki imurnu mati anniti nikra ma ana libbi aḥai šummuḥu arki anaku iddanna-ssiniti u anaku ina eli-sina ana sarrut iptemal-anni anaku sarru; *when [Ormuzd] saw those countries rebelligiously and to each others' hearts exulting, then to me he gave them, and me over them to royalty he advanced; I (became) king.*—N.R. No. 6, l. 20.

Generally right, but some words are doubtful; the whole inscription was copied under great difficulties, and consequently some errors may be expected.

 huqu attú-a ana nikruṭu idduku; *my people the rebels slew.*—Beh. 52.

Ana implies the accusative case in Persian inscriptions.

𐎶𐎵𐎧𐏁𐎥𐎺𐎠𐎫𐎲𐎠𐎹𐎡𐏁𐎤𐎬𐎢𐎽𐎠𐎪𐎠𐎣𐎠𐎭𐎠𐎴𐎠𐎶𐎵𐎧𐏁
𐎶𐎵𐎧𐏁𐎥𐎺𐎠𐎫𐎲𐎠𐎹𐎡𐏁𐎤𐎬𐎢𐎽𐎠𐎪𐎠𐎣𐎠𐎭𐎠𐎴𐎠𐎶𐎵𐎧𐏁𐎥𐎺𐎠𐎫𐎲𐎠𐎹𐎡𐏁𐎤𐎬𐎢𐎽𐎠𐎪𐎠𐎣𐎠𐎭𐎠𐎴𐎠𐎶𐎵𐎧𐏁
Numma-ki; *Humbanundasa the Nagir of the king of Elam*.—Sen. T. v. 69.

Nagit and *Nagitu-Dibbina* occur several times in the inscriptions of Sennacherib as cities of Elam; in addition to those passages cited in p. 227, see Sen. B. ii. 37; iii. 10; iv. 27; and once with the addition of *Ragqi*, Sen. T. iii. 56. *Dibbina*, without *Nagitu*, is mentioned in Sh. Ph. iv. 11, as being attacked by the king after passing the *Mie-Turnat* [the Tornadotus of Pliny], which falls into the Tigris on the east. Sep. 2.

The cuneiform inscription consists of two lines of text. The first line contains approximately 18 signs, and the second line contains approximately 22 signs. The signs are arranged in a regular grid-like pattern typical of ancient Mesopotamian inscriptions.

iṣvalda-kka sa nisi Paršai ruhuqu ultu mati-su ḫaltū i(te)bus; *be it known unto thee that of the people of Persia, far from their [his] country war shall be made.*—N.R. No. 6. l. 29.

I will not pretend to explain this passage perfectly, but the restoration proposed seems probable. See p. 351, and read in line 12 "Beh. 51; N. R. 29," instead of "Beh. 91; N. R. 22." I have said in the same page that I had not found this word occurring before the Persian period; but it has been recently discovered by Mr. Smith in a fragment of Assurbanipal, vi. 5, and printed in his very valuable work, p. 219; the line reads:—   (v.         

Nadú appears to be a verbal form, signifying motion or position. I am not quite sure of my versions in either of the following passages.

[illegible]

Seşu nadi seems to contain the same word, and must certainly signify "rising up;" I have found it in two cases only.

sadu kima zikip gir an-bar sešu-nadi u izzuri [hu] shame muttabri-su
(v. mustapri-su) kirib-su la iharu; *the mountain like a sharp spike of iron*
rose up, and its winged (v. beautiful) birds of heaven its interior did not
reach.—Sard. i. 49. See also ii. 41, and p. 754.

nahadu, *n.* nahadi, *g.* nahadā. *Glorious.* Heb. הדר Arab. زاهر.

nahadis; *Gloriously.*

𑀓𑁆𑀭𑀸𑀓𑀾𑀢, rubu nahadu ameru durgi va sap saqi; *prince glorious, ruler of roads and lord of streets(?)*.—New Div. i. 6. See p. 36.

𐤀𐤓𐤕 (𐤀𐤓𐤕𐤀) 𐤁𐤏 𐤕𐤁𐤕, rubu nahadu; *glorious prince*.—
Sard. i. 18.

Assur-nazir-pal isibu nahadu
nibit Ninib gardu; *Sardanapalus* seated glorious, renown of Ninib
the warrior.—Sard. i. 21. St. 12.

See p. 953, and alter the reference to Sard. i. 21; iii. 127.

Tiglath-pileser . . . sar kali malki bil bili latku sar
sarri isibu nahadu; *Tiglath-pileser . . . king of all princes, lord of lords,*
declared king of kings, seated glorious.—Fig. i. 31.

𐤀 𐤁 𐤂 𐤃 𐤄 𐤅 𐤆 𐤇 𐤈 𐤉 𐤊 𐤋 𐤌 𐤍 𐤎 𐤏 𐤐 𐤑 𐤒 𐤓 𐤔 𐤕 𐤖 𐤗 𐤘 𐤙 𐤚 𐤛 𐤜 𐤝 𐤞 𐤟 𐤠 𐤡 𐤢 𐤣 𐤤 𐤥 𐤦 𐤧 𐤨 𐤩 𐤪 𐤫 𐤬 𐤭 𐤮 𐤯 𐤰 𐤱 𐤲 𐤳 𐤴 𐤵 𐤶 𐤷 𐤸 𐤹 𐤺 𐤻 𐤼 𐤽 𐤾 𐤿 𐥀 𐥁 𐥂 𐥃 𐥄 𐥅 𐥆 𐥇 𐥈 𐥉 𐥊 𐥋 𐥌 𐥍 𐥎 𐥏 𐥐 𐥑 𐥒 𐥓 𐥔 𐥕 𐥖 𐥗 𐥘 𐥙 𐥚 𐥛 𐥜 𐥝 𐥞 𐥟 𐥠 𐥡 𐥢 𐥣 𐥤 𐥥 𐥦 𐥧 𐥨 𐥩 𐥪 𐥫 𐥬 𐥭 𐥮 𐥯 𐥰 𐥱 𐥲 𐥳 𐥴 𐥵 𐥶 𐥷 𐥸 𐥹 𐥺 𐥻 𐥼 𐥽 𐥾 𐥿 𐏀 𐏁 𐏂 𐏃 𐏄 𐏅 𐏆 𐏇 𐏈 𐏉 𐏊 𐏋 𐏌 𐏍 𐏎 𐏏 𐏐 𐏑 𐏒 𐏓 𐏔 𐏕 𐏖 𐏗 𐏘 𐏙 𐏚 𐏛 𐏜 𐏝 𐏞 𐏟 𐏠 𐏡 𐏢 𐏣 𐏤 𐏥 𐏦 𐏧 𐏨 𐏩 𐏪 𐏫 𐏬 𐏭 𐏮 𐏯 𐏰 𐏱 𐏲 𐏳 𐏴 𐏵 𐏶 𐏷 𐏸 𐏹 𐏺 𐏻 𐏼 𐏽 𐏾 𐏿 𐐀 𐐁 𐐂 𐐃 𐐄 𐐅 𐐆 𐐇 𐐈 𐐉 𐐊 𐐋 𐐌 𐐍 𐐎 𐐏 𐐐 𐐑 𐐒 𐐓 𐐔 𐐕 𐐖 𐐗 𐐘 𐐙 𐐚 𐐛 𐐜 𐐝 𐐞 𐐟 𐐠 𐐡 𐐢 𐐣 𐐤 𐐥 𐐦 𐐧 𐐨 𐐩 𐐪 𐐫 𐐬 𐐭 𐐮 𐐯 𐐰 𐐱 𐐲 𐐳 𐐴 𐐵 𐐶 𐐷 𐐸 𐐹 𐐺 𐐻 𐐼 𐐽 𐐾 𐐿 𐑀 𐑁 𐑂 𐑃 𐑄 𐑅 𐑆 𐑇 𐑈 𐑉 𐑊 𐑋 𐑌 𐑍 𐑎 𐑏 𐑐 𐑑 𐑒 𐑓 𐑔 𐑕 𐑖 𐑗 𐑘 𐑙 𐑚 𐑛 𐑜 𐑝 𐑞 𐑟 𐑠 𐑡 𐑢 𐑣 𐑤 𐑥 𐑦 𐑧 𐑨 𐑩 𐑪 𐑫 𐑬 𐑭 𐑮 𐑯 𐑰 𐑱 𐑲 𐑳 𐑴 𐑵 𐑶 𐑷 𐑸 𐑹 𐑺 𐑻 𐑼 𐑽 𐑾 𐑿 𐒀 𐒁 𐒂 𐒃 𐒄 𐒅 𐒆 𐒇 𐒈 𐒉 𐒊 𐒋 𐒌 𐒍 𐒎 𐒏 𐒐 𐒑 𐒒 𐒓 𐒔 𐒕 𐒖 𐒗 𐒘 𐒙 𐒚 𐒛 𐒜 𐒝 𐒞 𐒟 𐒠 𐒡 𐒢 𐒣 𐒤 𐒥 𐒦 𐒧 𐒨 𐒩 𐒪 𐒫 𐒬 𐒭 𐒮 𐒯 𐒰 𐒱 𐒲 𐒳 𐒴 𐒵 𐒶 𐒷 𐒸 𐒹 𐒺 𐒻 𐒼 𐒽 𐒾 𐒿 𐓀 𐓁 𐓂 𐓃 𐓄 𐓅 𐓆 𐓇 𐓈 𐓉 𐓊 𐓋 𐓌 𐓍 𐓎 𐓏 𐓐 𐓑 𐓒 𐓓 𐓔 𐓕 𐓖 𐓗 𐓘 𐓙 𐓚 𐓛 𐓜 𐓝 𐓞 𐓟 𐓠 𐓡 𐓢 𐓣 𐓤 𐓥 𐓦 𐓧 𐓨 𐓩 𐓪 𐓫 𐓬 𐓭 𐓮 𐓯 𐓰 𐓱 𐓲 𐓳 𐓴 𐓵 𐓶 𐓷 𐓸 𐓹 𐓺 𐓻 𐓼 𐓽 𐓾 𐓿 𐔀 𐔁 𐔂 𐔃 𐔄 𐔅 𐔆 𐔇 𐔈 𐔉 𐔊 𐔋 𐔌 𐔍 𐔎 𐔏 𐔐 𐔑 𐔒 𐔓 𐔔 𐔕 𐔖 𐔗 𐔘 𐔙 𐔚 𐔛 𐔜 𐔝 𐔞 𐔟 𐔠 𐔡 𐔢 𐔣 𐔤 𐔥 𐔦 𐔧 𐔨 𐔩 𐔪 𐔫 𐔬 𐔭 𐔮 𐔯 𐔰 𐔱 𐔲 𐔳 𐔴 𐔵 𐔶 𐔷 𐔸 𐔹 𐔺 𐔻 𐔼 𐔽 𐔾 𐔿 𐕀 𐕁 𐕂 𐕃 𐕄 𐕅 𐕆 𐕇 𐕈 𐕉 𐕊 𐕋 𐕌 𐕍 𐕎 𐕏 𐕐 𐕑 𐕒 𐕓 𐕔 𐕕 𐕖 𐕗 𐕘 𐕙 𐕚 𐕛 𐕜 𐕝 𐕞 𐕟 𐕠 𐕡 𐕢 𐕣 𐕤 𐕥 𐕦 𐕧 𐕨 𐕩 𐕪 𐕫 𐕬 𐕭 𐕮 𐕯 𐕰 𐕱 𐕲 𐕳 𐕴 𐕵 𐕶 𐕷 𐕸 𐕹 𐕺 𐕻 𐕼 𐕽 𐕾 𐕿 𐖀 𐖁 𐖂 𐖃 𐖄 𐖅 𐖆 𐖇 𐖈 𐖉 𐖊 𐖋 𐖌 𐖍 𐖎 𐖏 𐖐 𐖑 𐖒 𐖓 𐖔 𐖕 𐖖 𐖗 𐖘 𐖙 𐖚 𐖛 𐖜 𐖝 𐖞 𐖟 𐖠 𐖡 𐖢 𐖣 𐖤 𐖥 𐖦 𐖧 𐖨 𐖩 𐖪 𐖫 𐖬 𐖭 𐖮 𐖯 𐖰 𐖱 𐖲 𐖳 𐖴 𐖵 𐖶 𐖷 𐖸 𐖹 𐖺 𐖻 𐖼 𐖽 𐖾 𐖿 𐗀 𐗁 𐗂 𐗃 𐗄 𐗅 𐗆 𐗇 𐗈 𐗉 𐗊 𐗋 𐗌 𐗍 𐗎 𐗏 𐗐 𐗑 𐗒 𐗓 𐗔 𐗕 𐗖 𐗗 𐗘 𐗙 𐗚 𐗛 𐗜 𐗝 𐗞 𐗟 𐗠 𐗡 𐗢 𐗣 𐗤 𐗥 𐗦 𐗧 𐗨 𐗩 𐗪 𐗫 𐗬 𐗭 𐗮 𐗯 𐗰 𐗱 𐗲 𐗳 𐗴 𐗵 𐗶 𐗷 𐗸 𐗹 𐗺 𐗻 𐗼 𐗽 𐗾 𐗿 𐘀 𐘁 𐘂 𐘃 𐘄 𐘅 𐘆 𐘇 𐘈 𐘉 𐘊 𐘋 𐘌 𐘍 𐘎 𐘏 𐘐 𐘑 𐘒 𐘓 𐘔 𐘕 𐘖 𐘗 𐘘 𐘙 𐘚 𐘛 𐘜 𐘝 𐘞 𐘟 𐘠 𐘡 𐘢 𐘣 𐘤 𐘥 𐘦 𐘧 𐘨 𐘩 𐘪 𐘫 𐘬 𐘭 𐘮 𐘯 𐘰 𐘱 𐘲 𐘳 𐘴 𐘵 𐘶 𐘷 𐘸 𐘹 𐘺 𐘻 𐘼 𐘽 𐘾 𐘿 𐙀 𐙁 𐙂 𐙃 𐙄 𐙅 𐙆 𐙇 𐙈 𐙉 𐙊 𐙋 𐙌 𐙍 𐙎 𐙏 𐙐 𐙑 𐙒 𐙓 𐙔 𐙕 𐙖 𐙗 𐙘 𐙙 𐙚 𐙛 𐙜 𐙝 𐙞 𐙟 𐙠 𐙡 𐙢 𐙣 𐙤 𐙥 𐙦 𐙧 𐙨 𐙩 𐙪 𐙫 𐙬 𐙭 𐙮 𐙯 𐙰 𐙱

ND

𐎠𐎢𐎡𐎢 𐎠𐎢 𐎢𐎢 (𐎠𐎢) 𐎠𐎢 𐎢𐎢 𐎢𐎢-𐎠𐎢, rubá nahadā; *prince glorious*.—E.I.H. i. 3. Neb. Bab. i. 2.

𐎠𐎢 𐎠𐎢𐎢 𐎠𐎢 𐎠𐎢-𐎠𐎢 𐎠𐎢𐎢 𐎠𐎢 𐎠𐎢 𐎢𐎢-𐎠𐎢 𐎠𐎢 𐎢𐎢 𐎢𐎢-𐎠𐎢
𐎠𐎢 𐎠𐎢 𐎠𐎢𐎢 𐎠𐎢 𐎠𐎢-𐎠𐎢 𐎠𐎢 𐎠𐎢-𐎠𐎢, mustehū palaṭā nahadā
la mupparkū; *respector of life, glorious, uncontrolled*.—Neb. Gr. i. 5.

The use of 𐎠𐎢-𐎠𐎢 as a lengthening vowel is, I think, peculiar to Babylonian.

𐎠𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 (v. 𐎠𐎢-𐎠𐎢)
𐎠𐎢𐎢-𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢
yommi ruquti [sut] nadanumma u kunnu pali-ya nahadis akmeša; *remote
days, various gifts(?), and stability of my years, gloriously I have acquired*.—
Botta 131, 18; 154-6 = 174.

For *nadanumma* see *umma* at bottom of p. 809.

𐎠𐎢 𐎢𐎢 (v. 𐎠𐎢-𐎠𐎢) 𐎠𐎢𐎢 𐎠𐎢, nahdaku; *I am glorious*.—
Sard. i. 32.

𐎠𐎢 𐎠𐎢𐎢. 𐎠𐎢𐎢 𐎠𐎢𐎢, Anat; *Anatho, a city on the Euphrates*.

𐎠𐎢𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢
𐎠𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢
𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢, ina ris Anat aşakan mittag Anat ina gabli Puratte
zali istu [ta] Anat atnūzir; *at the head of Anatho I made a halt, Anatho in
the middle of the Euphrates placed; from Anatho I departed*.—Sard. iii. 15, 16.

𐎠𐎢 𐎠𐎢. 𐎠𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢, Andia, Andiai.

A province which paid tribute to Shalmaneser near the close of his reign; it was seized a few years afterwards by Sargon. I do not remember any direct indication of the locality, but it is usually mentioned in connection with places north of Assyria. See Obel. 182. Botta 159, 23; 36, 11; 146, 9=45. Sarg. 29. Cyp. i. 38. See p. 972.

𐎠𐎢 𐎠𐎢. 𐎠𐎢𐎢 𐎢𐎢𐎢 𐎢𐎢𐎢 (v. 𐎠𐎢𐎢), Andiabi.—Tig. iv. 74.

One of twenty-three provinces of Nairi, whose kings, leagued against Tiglath-pileser, were defeated by him.

NDB 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢 𐎢𐎢, nidbā; *Voluntary Offering*. Heb. נדרב.

𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢 𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢
𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢 𐎠𐎢𐎢𐎢, nidbā-su ellūti eli sa panū
usatir; *his noble offering above what (was) before I restored [the noble offering
I restored to him]*.—Neb. Gr. i. 14.

Observe the transference of the pronoun. See pp. 703, 791.

NDG 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒𐾓𐾔𐾕𐾖𐾗𐾘𐾙𐾚𐾛𐾜𐾝𐾞

𐎧𐎠𐎧𐎠𐎧𐎠. * 𐎧𐎠 * 𐎧𐎠𐎧𐎠, nudunú; *Gift.*—9 II. 5b.

nudunú-su; *his*
Gift.—9 II. 6 b.

[illegible]

1000 ku-lubul(ti birme ku-)kumi binat-šu [tur-sal] itti nuduni-sa
amḥar-su; *one thousand garments of woollen (and) linen, (and) his daughter,*
with her gifts I received [it].—N. Div. ii. 23.

Immediately following the above we have *binat-šu* [*tur-sal*] *itti nuduni-sa amhar* in lines 26 and 28. See also pp. 553 and 561.

binat zit libbi-su itti nudunne mahdi ana epis sal tigluti ana
Nineveh-ki ubila-mma unassiq niri-ya; *a daughter the issue of his loins,*
with large gifts, to do female-service to Nineveh he sent, and he kissed my
feet.—Assur b. p. ii. 116.

* in lithographer's sheet.

𐤁 𐤁𐤁 𐤁𐤁𐤁, nirib; *Extent*; *Whole*. Heb. רַבָּה.

*sar sa ḥarsáni biráte sa nirib asṭu lá mina iptu
ma emuru durug-sun ṯudat la'ari paśqáte sa asar-sina pattnuqudu (rabis) etattiqu*
(v. etettiqu) ma ettibiru(ra) nagab biráte; the king who forests
remote, whose extent (was) wide, without number hath opened, and hath
surveyed their roads; barren and extensive deserts, whose place was desolate,
(greatly) hath traversed, and hath promoted the digging of wells.—Sarg. 11.

busá makkuru šimatta nadátā ugarin kirib-su; *spoil, merchandise, treasure, gifts, I heaped up within it.*—E.I.H. viii. 14.

Nidintabil.—Beh. Detached Inscriptions, No. 3.
A man who rebelled against Darius, falsely declaring that he was Nebuchadnezzar,
 son of Nabonidus.

One of a number of the equivalents of "hands," in p. 497; all the figures there are wrong, each being numbered in advance of the true place. Three were omitted:                      

, naṭruti; *Guards, Protectors.* Heb. נָטַר.

unassiha ami ili naṭruti
 šimat babani isreti Numma-ki adi la base usalbiṭ; *I tore away the bulls,*
protecting divinities of the treasures of the gates of the temples of Elam; until
none were (left) I made (them) fall.—Assur b.p. vi. 96.

¶ →| ⇨| ⇩| ⇧| <| →||<|, il durar; *God of Dwellings*.
I put this under NDR, because I may have no other opportunity of giving it.

sa Ur-ki Erech-ki Rata-ki Larša-ki Zara-ki Kizik-ki er
nibit Laguda askuna il durar-sun va ili-sunu salluti ana maḥazi-sunu utir;
of Er, Warka, Rata, Larissa, Zerghul, Kizik, & city the dwelling of Laguda,
I established the god of their castles, and their banished gods to their fortresses
I restored (see p. 769).—Botta 152, 5 = 137.

I have supposed *durar* to be a plural of *dur*, p. 264, like *mamé*, *agagi*, and a few others. The monogram used in some of these ancient cities is made  in Sen. T. i. 37, and in the Cyprus Stone; I have also found , though the form given above from Botta is most commonly employed. See pp. 277 and 375.

NHR

𐎠 𐎠𐎠𐎠 (𐎠𐎠𐎠𐎠) 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠
 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠
 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠
 𐎠𐎠𐎠𐎠, zalam (sarruti)-ya surbá epus tanati Assur bili rabe bili-ya u
 liti kissuti-ya sa ina mati Na'ri etappas ina kirib-su altur; *an image of my
 royalty enlarged I made; the mandates of Assur the great lord my lord,
 and the decrees of my nation which in the country of the Nairi I had
 promulgated, on it I wrote.*—New Div. ii. 63. See p. 704.

𐎠 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠, nîruti; *Young(?)*. Heb. נִרְטִי.

𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠
 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠
 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠
 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠
 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠
 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠, 12 ur-maḥḥi
 nîruti adi 12 sedi lamaṣṣi maḥḥi sa patlulu nabnitu 22 sallat zazāti
 sa kuzbu va ulzu hitlupa paltu lalá kummuru ziru-ssun kí ṭaim an-ma
 zipi-diddi abni; *twelve young lions, together with twelve large lions (and) bulls
 of admirable execution, twenty-two raised figures of form and workmanship
 varied, excellence (and) lustre perfect, over them, according to my will, strong
 storehouses I built.*—Sen. B. iv. 23. Some words uncertain.

𐎠 𐎠𐎠𐎠𐎠𐎠, nahru; *a River*. Heb. נָהָר.

See p. 46, where this is given as an equivalent of 𐎠𐎠𐎠𐎠, but it does not occur in any Assyrian document that I have read.

NUT 𐎠𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠, 𐎠𐎠𐎠𐎠𐎠𐎠, 𐎠𐎠𐎠𐎠𐎠𐎠, iliti; *Godships*.

𐎠𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠𐎠
 𐎠𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠𐎠
 𐎠𐎠𐎠𐎠𐎠𐎠 (v. 𐎠𐎠) 𐎠𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠𐎠, sa Bel-sar-zur
 pal ristú zit libbi-ya puluḥti iliti-ka rabiti (v. tū) libbu's suskin; *of
 Belshazzar, eldest son, issue of my loins, the reverence of thy great divinity
 his heart may it establish.*—Nab. ii. 27.

ḥarbasu taḥazi-ya
 iṣḥup-sunuti kirib rukubi-sunu uvasseru nizú-sun edis ipparsiddu ma matu-ssun
 innabtu; *the king of Babylon and the king of Elam, the vehemence of my
 fight overwhelmed them; in their chariots they left their banners, alone they
 fled, and their country they forsook.*—Neb. Yun. 54.

In Bavian, l. 39, we have nearly the same words:—*Sar Numma-ki va sar Babel-ki harbasu tahazi-ya dani ishup-sunuti ma kirib rukubi-sunu uwasseru nizu-sun*. All three narratives recount the same event.

- 1- 𐎠𐎡𐏁𐎧𐎶𐎥𐎲𐎢𐎽𐎫𐎵𐎣𐎺𐎠𐎹𐎪𐎠𐎷𐎴𐎥𐎱𐎦𐎤𐎥𐎰𐎥𐎬𐎸𐎠𐎷𐎴𐎥𐎱𐎦𐎤𐎥𐎰𐎥𐎬𐎸𐎠
 (v. 𐎠𐎷𐎴𐎥𐎱𐎦𐎤𐎥𐎰𐎥𐎬𐎸𐎠) 𐎠𐎷𐎴𐎥𐎱𐎦𐎤𐎥𐎰𐎥𐎬𐎸𐎠 𐎠𐎷𐎴𐎥𐎱𐎦𐎤𐎥𐎰𐎥𐎬𐎸𐎠 𐎠𐎷𐎴𐎥𐎱𐎦𐎤𐎥𐎰𐎥𐎬𐎸𐎠 I 𐎠𐎷𐎴𐎥𐎱𐎦𐎤𐎥𐎰𐎥𐎬𐎸𐎠 𐎠𐎷𐎴𐎥𐎱𐎦𐎤𐎥𐎰𐎥𐎬𐎸𐎠
 𐎠𐎷𐎴𐎥𐎱𐎦𐎤𐎥𐎰𐎥𐎬𐎸𐎠 𐎠𐎷𐎴𐎥𐎱𐎦𐎤𐎥𐎰𐎥𐎬𐎸𐎠, ina mezi u danani mu(n)tahzi-a kima anze izzuri eli-sunu
 iseh er aksud; *with the weight and strength of my warriors, like a flight of*
birds upon them rushing, the city I took.—Sard. ii. 107.

Articles of copper or brass taken as plunder.

One of twenty-three provinces of the Nairi, taken and devastated by Tiglath-pileser.

From the "Synchronous History of Assyria and Babylonia." *Nazibugas* is set down as a contemporary of *Assurhutila*, king of Assyria and *Karabardas*, king of Babylonia, who were probably reigning about the fifteenth century B.C. Any thing which may have explained his rank is broken away from the slab.

𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍 𐤏𐤍, tammu nizabdú; *gifted hero*.—Tig. i. 40.
A title of Tiglath-pileser.

ṭemu utteru-ni má Ḥab-yav našiku sa Dagara (ita)palkit Zamua ana
 šiharti-su ahais izbut; information they brought me that Zab-yav the Našik
 of Dagara had revolted, (and) Zamua to the whole of it audaciously had
 taken.—Sard. ii. 24. See also iii. 45.

[illegible]

This has been misunderstood, partly from the misprint ḫ-ṣ̄, instead of ḫ-ṣ̄; partly from the hitherto rare form , *i-di-su*, "with him," phonetically ; this was unknown to me until recently, and I suppose to others also, but it occurs several times on the recently-printed inscriptions of Assurbanipal. One of these appears in 33 III. ii. 55:— (v.), 85 rubi Numma-ki alikut *i-di-su*, "eighty-five princes of Elam going with him." Another is in Assur b.p. iv. 88, with , *i-di-su*, only. A third, not yet published, is printed in Smith's Assurbanipal, p. 211:— , *Assur u Istar sa i-di-ya illiku*, "Assur and Istar who went with me," accompanied by the explanatory variant - ḫ-ṣ̄, *ina mahri-ya*, "in my presence." I was enabled by these examples to translate the preceding passage from Sen. T. vi. 15, and the following from Tig. ii. 65:— , *ina 30 rukubi-ya alikat idi gamarri-ya*, "in thirty of my chariots going with my troops." See p. 182. Possibly in all these passages *i-di* may be considered simply a variant of *itti*, "with," but it appears to convey the notion of "going with," rather than simply "being with."

NZG , niziggi.

ᐱᖅ ᐸᐺᐭ ᐱᖅ ᐸᐺᐭ ᐱᖅ ᐸᐺᐭ ᐱᖅ ᐸᐺᐭ ᐱᖅ ᐸᐺᐭ ᐱᖅ ᐸᐺᐭ ᐱᖅ
 ᐱᖅ ᐸᐺᐭ ᐱᖅ ᐸᐺᐭ ᐱᖅ ᐸᐺᐭ ᐱᖅ ᐸᐺᐭ ᐱᖅ ᐸᐺᐭ ᐱᖅ ᐸᐺᐭ ᐱᖅ
 ᐱᖅ ᐸᐺᐭ ᐱᖅ ᐸᐺᐭ ᐱᖅ ᐸᐺᐭ ᐱᖅ ᐸᐺᐭ ᐱᖅ ᐸᐺᐭ ᐱᖅ ᐸᐺᐭ ᐱᖅ
 [hu an-e] muttabri sa eim niziggi-ya lú attaddi; *the cattle of the ground*
*entirely, and the birds of heaven winged * * * I drove away.*—Tig. vi. 83.

Sa eim niziggi-ya has resisted all attempts at translation, and some error may be suspected. The general meaning must be that birds and beasts were either caught or driven away, but after much loss of time I can now only refer to pp. 91, 181, and 755, for unsuccessful attempts.

𠄎 𠄎 𠄎 𠄎, nişikti; *Precious, Valuable.*

I have collected under this head all the passages I have registered containing this word, and I can find no other equivalent than the one given. In all cases but one (Bavian) it follows gold, silver, or copper, and the exception is "stones;" but for this last I should have preferred "fusible," in accordance with the Hebrew דָּגָל. Dr. Oppert translates "metals" [Dour Sarkayan, 1870, p. 6, l. 68]. Mr. Talbot writes "pearls" [Glossary, No. 170].

ᐱᑲᑦ ᐱᑲᑦ ᐱᑲᑦ ᐱᑲᑦ ᐱᑲᑦ ᐱᑲᑦ ᐱᑲᑦ ᐱᑲᑦ ᐱᑲᑦ
 ᐱᑲᑦ ᐱᑲᑦ ᐱᑲᑦ ᐱᑲᑦ ᐱᑲᑦ ᐱᑲᑦ ᐱᑲᑦ ᐱᑲᑦ ᐱᑲᑦ
 ᐱᑲᑦ ᐱᑲᑦ ᐱᑲᑦ ᐱᑲᑦ ᐱᑲᑦ ᐱᑲᑦ ᐱᑲᑦ ᐱᑲᑦ ᐱᑲᑦ
 abni hibisti Hamani pil-su usatriza; a canopy over the gold, silver, (and)
 copper, precious, (and) choice stones from Mount Amanus, admirably I
 arranged it.—Botta 38, 50. See pp. 403 and 705.

𐎧𐎶 𐎧𐎶 𐎧𐎶 𐎶𐎵𐎧𐎶 𐎶𐎵𐎧𐎶 𐎶𐎵𐎧𐎶 𐎶𐎵𐎧𐎶 𐎶𐎵𐎧𐎶 𐎶𐎵𐎧𐎶 𐎶𐎵𐎧𐎶 𐎶𐎵𐎧𐎶,
 kašpi huraži niškṭi abni amḥar; *silver (and) gold precious (and) stones I*
received.—Tig. jun. 27.

. . . .
 , huraži niṣikti abni binut tamti amḥar; *precious gold*
(and) stones the produce of the sea I received.—Tig. jun. 28.

«              
                 , 30 bilat
 ħuraži 800 bilat kašpi nišikti ana kirib Nineveh-ki er biluti-ya
 arki-ya usebila; *thirty talents of gold, eight hundred talents of silver,*
precious to within Nineveh my capital city, after me he caused carry.—
 Sen. T. iii. 34.

NZM 𐎶. 𐎶𐎶𐎶 𐎶 𐎶𐎶, Unzamuni.—Tig. iv. 74.

One of twenty-three provinces of the Nairi, defeated by Tiglath-pileser. See p. 988.

NZN 𐎶. 𐎶𐎶 𐎶 𐎶𐎶, Anzan.—Sen. T. v. 31; Neb. Yun. 44.

Name of a province which, with several others, joined Umman-menan king of Elam, and Suzub the Chaldean, king of Babylon [L. 44], in the unsuccessful revolt of the latter against Sennacherib. See p. 988.

NZŠ 𐎶. 𐎶𐎶 𐎶 𐎶𐎶 𐎶 𐎶, Niššai; *Nisæa*.

𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶(?) 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶
𐎶 𐎶𐎶 𐎶𐎶 𐎶 𐎶𐎶 𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶, ina er
Šihuvatti' Niššai sum-su sa ina Madai; *in the city of Sictachotes of the
province Nisæa its name, which is in Media*.—Beh. 23.

This was followed by mutilated words relating the death of Gomates the Magian, and the passage concludes *Urimizda sarrut anaku iddamu*, "Ormuzd gave me the kingship."

𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶, niššat; *It was raised*.

𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶
𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶
sa malak 7 yomme ina qabli tamti erib samsi sitkunu ma niššat subat-šun;
*who at a passage of seven days in the middle of the sea, they were established,
and their dwelling was set up [lit. was raised their seat]*.—Botta 153, 2 = 146.

Niššat = *nišat* is a *Niphal* permansive of the third person sing. fem. from *naša*.
In a parallel passage, Botta 16^{bis} 44, we find *sitkumat subat-šun*, "their seat was established."

𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶, iluṣṣun; *for ilut-šun, their Divinities*.

𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶
(v. 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶) 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶, sa sarri
Numma-ki iptanalaḥu (v. iptallaḥu) ilut-šun; *who the kings of Elam
reverenced their divinities [whose divinities were reverenced by the kings of
Elam]*.—Assur b. p. vi. 79.

NZP 𐎶. 𐎶𐎶 𐎶𐎶 𐎶𐎶, Nizpi, Nispi.—Sard. ii. 48, 74.

A very mountainous country, east of the Tigris.

NZR

In the following extract *er* appears to be omitted in order to avoid repetition:—

𐎶𐎵 𐎠𐎺𐎠 𐎶𐎵 𐎶𐎵 𐎠𐎺𐎠 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
(v. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵) 𐎶𐎵 𐎶𐎵 𐎶𐎵, er-ki Babel-ki ana niṣirti
askun; *the place of Babylon to a treasure(-city) I made.*—E.I.H. vi. 56. See
pp. 213 and 759.

𐎶𐎵 𐎶𐎵 . 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, Anzaria.—Botta 147, 4 = 64.

A city between Armenia and Media, captured by Sargon; renovated and named
Kar Istar. See Bagaya, p. 73, and Kar-Istar, p. 597.

NH

𐎶𐎵 𐎶𐎵 𐎶𐎵, 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, nuḥ, nuḥḥi; *Rest, Ease, Content,*
Solace. Heb. נח.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, ana nuḥḥi libbi iluti-ka rabiti rusuḥ kabiti-ka
saptū Assur-ki tumallū; *for the solace of heart of thy great divinity (and) thy*
ample stability, the dominion of Assyria thou hast accomplished.—Bl. St. iii. 6.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
sa ana nuḥ libbi Assur va; *and to me Assurbanipal, who for the solace*
of heart of Assur and—Smith's Assurbanipal, p. 122.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
kabiti Marduk; *for gladdening the heart of Assur and for the great*
solace of Merodach—Smith's Assurbanipal, p. 121.

The two preceding passages have been copied by Mr. G. Smith from fragments
found recently; they appertain to Assur b.p. B. v. more hopelessly mutilated, printed
in R.I. Vol. 3, pl. 32.—The two following contain feminine stems from the same
root:—

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, subat neṭti l'usesib-sinati; *a place of rest I made them*
inhabit.—Hamm. ii. 9.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
(v. 𐎶𐎵 𐎶𐎵) 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
𐎶𐎵 𐎶𐎵 𐎶𐎵, siri nisi-ya uṭib subta (v. ruta) niṭta use(a)sib-sunuti; *the*
condition of my people (in) abundance and rest I established them.—Tig. vii. 34.

NH  inhi; *Sighs, Cries.* Heb. אָנָה.

     ()               

[illegible]

See more in p. 991. *Ha*, or rather *mie li sa mie li*, "rains of rains," I think would imply very heavy rains; we have $\Upsilon\Upsilon \quad \Upsilon\Leftarrow \quad \Upsilon\Upsilon \quad \Rightarrow\Upsilon$ in Nab. Brok. Cyl. ii. 57, with a similar sense probably.

in elapi sa Arvadāya irkab naḥira ina habba rabte iduk; *in ships of Arvad*
he rode, a narwhal in the great sea he killed.—Brok. Obel. i. 3.

kai naḥiri binut tamti
madata-sunu amḥar; *horns of the narwhal(?) their tribute, I received.*—
Sard. iii. 88. See also 43 BM 12.

I translate *narwhal* with hesitation, because I think this creature is not found in the Mediterranean; but the term *ka*, "horn" or "tusk," seems to decide for something with such an appendage: we hear of the throne of the ancient Danish kings being formed of *narwhal* tusks; see Penny Cyclopædia, Vol. 27, p. 293. Mr. Talbot, in his Glossary, No. 306, translates "teeth of dolphins," from Syriac *nakhira*, "a nostril." Dr. Oppert prefers "peaux de veaux marins."

I do not know what god is represented in this group, the translation would be "great brother." Dr. Oppert writes "le dieu Grand Protecteur."

namu(r)rat; *Impetuosity, Wrath, Vehemence, Fury.*

𐤎𐤌𐤕𐤓𐤕𐤕 (𐤎) 𐤌𐤕𐤓𐤕𐤕 (𐤎𐤕), 𐤎𐤌𐤕𐤓𐤕𐤕 𐤎𐤌𐤕𐤓𐤕𐤕
 namu(r)rate(tā), namurati; *Vehement, Impetuous*. Syriac ܢܡܪܬܐ.

I think I have hitherto read this *naharvat*, but variant readings prove the sound *namurvat*. Most translators have rendered the word by "fear," but the only analogous Semitic word I can find is the Syriac *ethnamar*, to "rage" or "menace." I have, therefore, but not without some hesitation, translated as above.

𐤀𐤁𐤏𐤏 𐤕𐤓𐤕𐤓 𐤕𐤓𐤕𐤓 (v. 𐤕𐤓) 𐤁𐤏𐤏 𐤁𐤏𐤏 𐤕𐤓𐤕𐤓
𐤕𐤓𐤕𐤓 𐤕𐤓𐤕𐤓 𐤕𐤓𐤕𐤓 𐤕𐤓𐤕𐤓 𐤕𐤓𐤕𐤓, ultu pan [ta si] namu(r)rat
galli-a u suribat biluti-a etur; *from before the vehemence of my servants and
the greatness of my power he drew back.*—Sard. ii. 119.

NHŠ

𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, nuḥsu duḥdu va ḥigallu ina mati-su l'ukinnu;

joyous prosperity and fertility, in his country may they establish.—Monol. 53.

I find in the preceding passage the only example I know of the word *ḥigallu* phonetically written; the Accadian 𐎶𐎵𐎶𐎵𐎶𐎵 (p. 582) usually represents it. The rare form 𐎶𐎵𐎶𐎵, generally translated "the same," represents here, and in line 61, the copulative conjunction; see p. 281.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, in nuḥsi va ḥigallu eri sinati

subat neḥti l'usesib-sinati; in prosperity and fertility I brought them, in a seat of repose I made them sit.—Hamm. ii. 7.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, karanū satti

sā in nuḥsi va ḥigalle [kan-ik-e] in maḥari-sunu etettiq; horned cattle of the mountain, which in prosperity and fertility into their presence I made pass.—

Neb. Gr. iii. 16.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, ana Yav musaznin

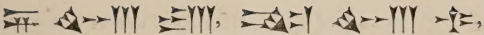
zunnū nuḥsu ina mati-ya bit-šu ina Barzipa-ki azmis abnū; to Yav who rains the rain of prosperity in my country, his temple in Borsippa strongly I built.—

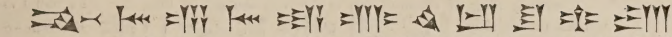
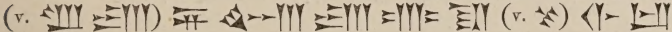
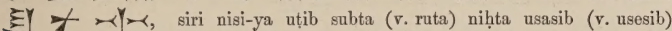
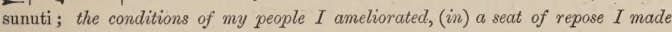
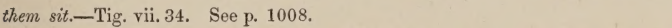
E.I.H. iv. 58.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, mie nuḥsu la naparkuti ukin
ana mada; *waters of prosperity, not intermitting, I established copiously [or for the people].*—Nerig. ii. 10. See pp. 738 and 755.

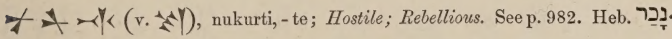
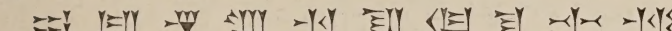
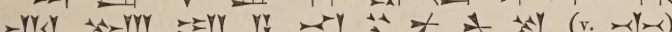
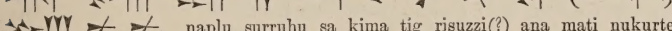
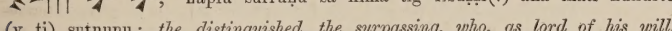
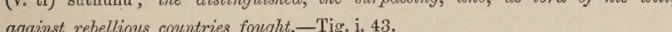
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, sa gabbi nuḥsu ana zaḥi iddinu; *who all prosperity to men hath given.*—No. 5, O, l. 7.

In all the other equivalent Achaemenian Inscriptions we find 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 (or its variant 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 in No. 17, C, 4) instead of *gabbi nuḥsu*; all are versions of the ancient Persian *siyati*, "prosperity." In No. 3, H, 2, 𐎶𐎵𐎶𐎵 follows 𐎶𐎵𐎶𐎵. Read the notes in pp. 240, 241.

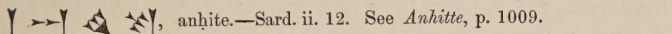
NHT , nihta, nehti; *Rest, Repose.* Heb. נִיטָה. See p. 1008.

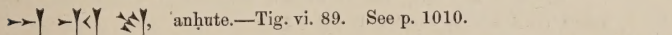
 (v. )  (v. ) , siri nisi-ya utib subta (v. ruta) nihta usasib (v. usesib) sunuti; *the conditions of my people I ameliorated, (in) a seat of repose I made them sit.*—Tig. vii. 34. See p. 1008.

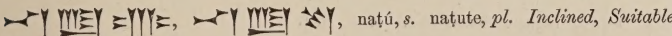
For nehti, see Hamm. ii. 9.

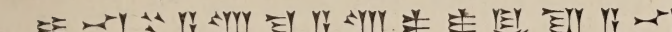
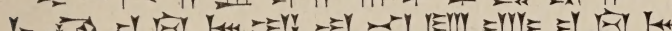
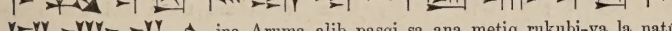
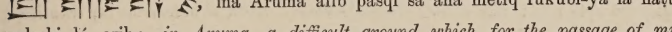
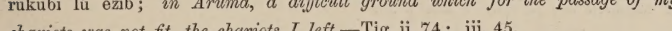
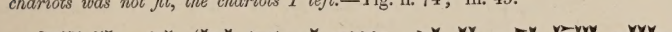
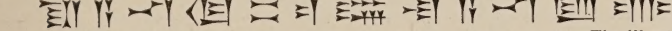
¶  (v. ) , nukurti, -te; *Hostile; Rebellious.* See p. 982. Heb. נִקְרְטִי.
 (v. ) , naplu surruhu sa kima tig risuzzi(?) ana mati nukurte (v. ti) sutnunu; *the distinguished, the surpassing, who, as lord of his will, against rebellious countries fought.*—Tig. i. 43.

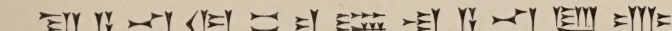
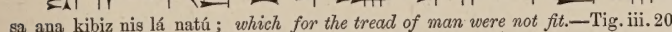
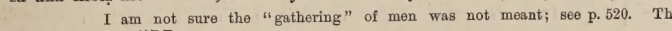
Epithet of Tiglath-pileser. I am not quite satisfied with the reading *risuzzi*, or with the meaning given to it.

¶ , anhite.—Sard. ii. 12. See *Anhite*, p. 1009.

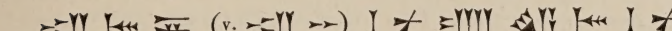
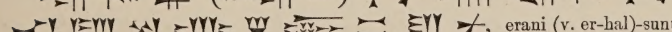
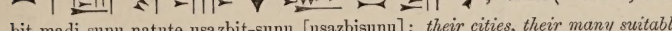
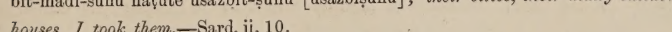
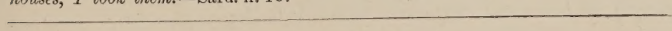
¶ , anhute.—Tig. vi. 89. See p. 1010.

NT , natú, s. natute, pl. *Inclined, Suitable, Fit.* Heb. נָטָה.

 (v. )  (v. )  (v. ) , ina Aruma alib pasqi sa ana metiq rukubi-ya la natú rukubi lú ezib; *in Aruma, a difficult ground which for the passage of my chariots was not fit, the chariots I left.*—Tig. ii. 74; iii. 45.

 (v. ) , sa ana kibiz nis lá natú; *which for the tread of man were not fit.*—Tig. iii. 20.

I am not sure the "gathering" of men was not meant; see p. 520. The Hebrew נִיטָה has that meaning.

 (v. )  (v. ) , erani (v. er-hal)-sunu bit-madi-sunu natute usazbit-šunu [usazbišunu]; *their cities, their many suitable houses, I took them.*—Sard. ii. 10.

NKM

𐎠𐎵 𐎶𐎵𐎶𐎵𐎶𐎵 (v. 𐎶𐎵) 𐎶𐎵𐎶𐎵 𐎶𐎵 I (𐎶𐎵𐎶𐎵)
 𐎶𐎵 𐎶𐎵 (𐎶𐎵) 𐎶𐎵 I 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 I (v. 𐎶𐎵 𐎶𐎵) 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵 (v. 𐎶𐎵) 𐎶𐎵 𐎶𐎵 𐎶𐎵
 𐎶𐎵 𐎶𐎵𐎶𐎵, niṣirti (v. te) hekali-su (bit) nakam(m)ate-su istu [ta] kirib mate
 assá ana usmani-a ma astakan [agurra] mittag; *the treasures of his palace, (of)
 his store(house)s, from within the country I took away to my tents, and I
 made a halt.*—Sard. ii. 64. See p. 152.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵 I 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, ti ḥuribti la
 menū sa aglumu ana nakamti sa hekal sātu dan ma userib kirib-sa;
 *of the desert without number, which I collected for the stores of that
 palace and made enter into it.*—Neb. Yun. 90.

Much damaged; very doubtful.

𐎶𐎵 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 (𐎶𐎵𐎶𐎵) 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, ina bit nakamte suati 11 billat 30 mana
 ḥuraṣi 2100 billat 24 mana kašpi rabti kisitti Piširi sar Kargamis sa Ḥatti
 kisa(di) tig nahr Buratti sa qati iksudu ina libbi userib; *into that store-house,
 eleven talents (and) thirty manehs of gold, two thousand one hundred talents
 (and) twenty-four manehs of large silver, the acquisitions of Piširi king of
 Carchemish of the Syrians, near the side of the Euphrates, which my hand
 had taken, I made enter within.*—34 BM 21.

Read *kisadi* instead of *kisa*, an obvious error.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, kašap ḥuraṣ sasū
 nakamti hekali-su useṣa-mma sallatis amnu; *silver, gold, stores, accumulations
 of his palace, I caused bring out, and as plunder I accounted.*—Smith's
 Assurbanipal, p. 132, l. 23.

This is inadvertently printed as in Col. vi. instead of Col. B, vi. It is a restoration of Mr. Smith's, and would be in or near 32 III. i. 20, but the fragment is lost.

NKM

𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶,
ana bit nakamte-sa la ekim-si; *to its store-house he shall not carry them.*—
Monol. 35. Uncertain.

𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶 (v. 𐎶𐎶𐎶) 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶
𐎶𐎶 𐎶𐎶 𐎶𐎶 (𐎶𐎶) 𐎶𐎶 𐎶𐎶𐎶 (𐎶𐎶) 𐎶𐎶 𐎶𐎶 (𐎶𐎶)
𐎶𐎶 𐎶𐎶𐎶 (𐎶𐎶) 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶𐎶
𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶, apte ema bit
na(k)kamati-sunu sa kašpi huraži sasū saga nukkumu kirib-sun
useza-mma sallatis amnū; *I opened by force their store-house [house of accu-
mulations]; what(ever) silver, gold, stores, (and) property was accumulated
within them I caused bring out, and as plunder I accounted.*—
Assur b.p. vi. 50.

There is a passage of several lines between the subject and verb here, which I copy with a word-for-word version:—*Sa sarri Nummaki mahruṭi adi sarri sa adi libbi yomne anne upaḥḥiru iskunu sa aibu sanumma eli yasi* (v. *aisi*) *kappat-šu la ubilu ina libbi*; "which the former kings of Elam and the kings who till within these days have collected (and) laid in, which any other enemy except me his hands had not carried within (them)."

𐎶 𐎶𐎶. 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶, Nukimmut.

𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶
𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶
𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶
mu'ru bubulu sa emuḡan zirate Nukimmut isruka's iz-ku la mahri uštibbu
idu-ssu; *mighty ruler who lofty powers Nukimmut hath granted him, (with) a
weapon unequalled hath favoured his hand.*—33 BM 6.

Bubulu may be considered a reduplicate form of *bul*, like *gigune*, *papaḥa*, &c.
La mahri, "unequalled," occurs in Sh. Ph. i. 27; see p. 778.

𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶
𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶
𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶
ina uzi nigilti ḥašiši palke sa isruka rub(?) ili rubu Nukimmut hekal iz-qiras
*with the uncovered ears (and) expanded attention which the prince(?) of the
gods, the prince Nukimmut had granted, a palace of pine*—Tig. jun. 67.

The end of the line is gone, but the king tells us in the following passage that he built the palace of Calah. Cf. Neb. Yun. 77, p. 980; and *ḥašiši* in pp. 414, 437.

NL 𐎶 𐎠𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 v. 𐎠𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 v. 𐎠𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 Nilai, Niláya.

𐎶 𐎠𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 (v. 𐎠𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵), sa Nila(ya) tur Baḫiani Ḫattai; (*tribute*) of
 Nilai son of Baḫian, a Hittite.—Sard. ii. 22.

𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 sa Yav-imme Niláya; (*tribute*) of Yavimme the Nilaite.—Sard. iii. 59.

𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 (*tribute*) of Ittīh the Nilaite.—Sard. iii. 94.

𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
tribute of the son of Baḫian.—Sard. iii. 57.

These four lines contain accounts of tribute levied by the king of Assyria. The first, I think, is incorrect in writing *Nilai* with the determinative of country; we have probably the *Nilaya* of the first line mentioned again, but not named, in the fourth. It is not unlikely that *Nilaya* was the name of a province also, which may have caused the mistake. See *Baḫiani* in p. 80.

NLA 𐎶𐎵 . 𐎶𐎵 𐎶𐎵 𐎶𐎵, Nulia; a city of Syria.—New Div. ii. 11.

NLB 𐎶𐎵 𐎶𐎵, napah; the Rising (of Sun or Stars). See 𐎶𐎵 𐎶𐎵 𐎶𐎵,
 napahi, Tig. iii. 101.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 adi eli tamti rabiti sa napah shamsi; to upon the great sea of the rising of
 the sun.—1 Pul 11.

This is clearly the rising sun; the clause is preceded by the names of Elam, Armenia, Media, the Nairi, &c., &c. The inscription goes on to the well-known names of Syria, Phœnicia, Tyre and Sidon, Samaria, Edom, and Palestine, followed by

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 "to upon the great sea of the setting of the sun," in 1. 13.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 maṭṭa(?) (v. napah) shamsi adi tamti rabiti sa dimu shamsi qat-šu iksud ma
 ibilu ma epus gimri; from the great sea of the rising of the sun to the great
 sea of the setting of the sun, his hand captured, and held, and administered the
 whole.—70BM 5. 3 Pul 6.

I do not know the pronunciation of 𐎶𐎵 𐎶𐎵, which I find in 3 Pul 6. I do not see why *ibilu* is written here in the indirect form.

NM , nam, nim, num; *Fate, Destiny*. , Governor.

Other forms are , and , and .

The sound *nam* is proved by Ker Porter's transcripts   , *namru*, for  , E.I.H. i. 47, and   , *namris*, for   , E.I.H. i. 61; *nim* and *num* are less directly shewn by the following variant in Birs i. 20:—

 , v. , *abnū*, or *abnī*; *Stones*.

NM

I would refer to Talbot's Glossary, No. 182, for the three extracts following: the first and second are evidence that  signifies "a crown;" the third probably shews the same meaning. I have little doubt that this is closely connected with , the subject of the next section, a lord or wearer of the , whatever that may have been, as suggested by Mr. Talbot. In the line from the Michaux stone,  is quite uncertain, and the version hazarded is a mere guess:—

age biluti;
crowns of power.—25 II. 21*b*.

age sarruti; crowns of
royalty.—25 II. 22 b.

unut kašpi ḥurazi nume
tamkabari ana la mani aslula; *articles of silver (and) gold, (and) crowns of*
copper, without number I carried off.—Sh. Ph. iii. 17.

The line from the Michaux stone just mentioned, describes the eastern side of a square piece of ground, contiguous to a city; the other sides follow in due order, in lines 8, 10, and 12. I render *uṣṣadu* "lying," from *uṣṣad*, the Hebrew **יָשַׁב**, "to lay down the foundations," 2 Chron. xxxi. 7; it occurs with all the four sides, but we have *num* in this line only:—

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵, uṣṣadu num er
Hudada; *lying close to the city Hudada*.—1 Mich. i. 6.

𣎵, 𣎵, 𣎵, 𣎵, num, bil-num; a *Prefect, Governor*.

 .  ,   ,   ,
nimuti, bil-nimuti; *Government*, *Prefecture*.

The addition of 𒌦 , "lord," appears to make no change in the signification of 𒌦 𒀭 ; I once supposed that 𒌦 𒀭 meant place or region, and 𒌦 𒀭 𒀭 , the lord of the place, and I have translated it "prefect or governor;" but a collation of many passages has now almost entirely satisfied me that "governor" might be written either 𒌦 𒀭 or 𒌦 𒀭 , with or without 𒌦 , and that "governorship" was made by the addition of *uti*, as in *iluti*, *sarruti*, &c.; thus writing 𒌦 𒀭 𒀭 𒀭 𒀭 , with or without 𒌦 or 𒀭 ; so far the Accadian. The Assyrian practice was somewhat irregular; a comparison of the two first passages in p. 1027, which are almost identical, will shew that 𒌦 𒀭 𒀭 𒀭 might be used in the sense of 𒌦 𒀭 𒀭 ; we have 𒌦 𒀭 𒀭 in Botta 146, 22=58, and 𒌦 𒀭 𒀭 in Botta 147, 4=64, both in the sense of "government," and *piḫuti* in E.L.H. ii. 18, in the same sense: there is even a case of *samuti* used as a variant of *nimuti* in p. 1028, line 5. I therefore propose, for the present, to write as Assyrian equivalents of these Accadian groups *bil-paḫāti* for "governors," *piḫuti* for "governorship," and *paḫu* for "a governor." I have not seen *paḫu*, but I assume the form as a regular nominative of *paḫāti*; the equivalent root in Hebrew is פחה.

蘇門答臘之諸王，悉歸之於我，
 今置其王為諸王，sutrisi-ya bil-pahāti eli-sunu astakkan;
my lieutenants (as) governors over them I established.—Botta 145, 10 = 22.

sutrisi-ya paḥi Arrapḫa amnu-sunuti; *into the hands of my lieutenant the prefect of Arrapkha I allotted them.*—Sen. T. ii. 3; see further in line 28.

𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵
ina gabi-ya illikunu-mma; *the kings, prefects, (and) rulers, whom in Egypt
I had established, into my presence came and*—Assur b.p. ii. 67.

itti malki matitan bil-paḥati mati-ya akli sapiri rubi sutrisi va bil-paḥāti
Assur-ki ina kirib hekali-ya usib ma astakan nigutū; *with kings of provinces,*
governors of my country, able (and) gracious men, princes, lieutenants, and
prefects of Assyria, within my palace I sat and exercised jurisdiction.—
Botta 154, 11 = 179.

NMK 𐎶 𐎶 𐎶 (v. 𐎶𐎶𐎶) 𐎶 𐎶 (v. 𐎶 𐎶 𐎶𐎶)
 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 (v. 𐎶) 𐎶
 𐎶 𐎶𐎶𐎶 𐎶𐎶 (𐎶𐎶) 𐎶𐎶 𐎶𐎶𐎶, nimek(i) Nabu tikibšan takki mala
 başmu ina duppani aštur; *the intelligence of Nebo * * * whatever*
was agreeable in the tablets I wrote.—Colophons 21 II, 23 II, 38 II.

𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶 𐎶𐎶 𐎶𐎶
 (v. 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶), mustalu ahiz nimeki; *the exalted, the possessor*
of intelligence.—E.I.H. i. 7. Neb. Gr. i. 4. See p. 886.

𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶, bil nimeqi; *lord of intelligence.*—Sarg. 37.

𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶
 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶
 𐎶𐎶 𐎶𐎶 𐎶𐎶 (v. 𐎶𐎶 𐎶𐎶) 𐎶𐎶, anaku Assur-nažir-pal irsu mudá ḥašišu
 parid uzni nimeqi sa Nuha sar apzu isima-uni (v. isma-ni); *I, Sardanapalus,*
skilful leader, investigator, opening the ears, intelligent, whom Nuha king of
waters hath heard [me].—43 BM 3.

𐎶𐎶 𐎶𐎶. 𐎶𐎶𐎶 𐎶𐎶, Bit-Numkan; *Name of a Temple.*

𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶
 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶
 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶, ana Yav musaskin ḥigala [kan-ik]
 ina mada-ya bit Numkan bit-šu ina Babel-ki abni; *to Yav, establishing*
fertility in my land, Bit-Numkan, his house, I built.—E.I.H. iv. 36.

NMM 𐎶. 𐎶𐎶 𐎶, Numme.—Obel. 43. Sard. i. 46, 54. Tig. iv. 71.

Name of a province of the Nairi, near the sources of the Euphrates.

𐎶 𐎶. 𐎶𐎶 𐎶𐎶, Numma-ki; *Elam, Susiana.*

𐎶𐎶𐎶 𐎶𐎶. 𐎶𐎶. 𐎶𐎶 𐎶𐎶 𐎶.—Syl. 451.

𐎶𐎶𐎶 𐎶𐎶. 𐎶𐎶. 𐎶𐎶 𐎶𐎶 𐎶 „ 452.

𐎶𐎶𐎶 𐎶. 𐎶𐎶. 𐎶𐎶 𐎶𐎶 𐎶 „ 453.

NMM

𐎶 𐎠𐎺𐎠 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶
𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶
adi Illibi Rási sa ité Numma-ki sa ahi Vaš-tiggar; *to Illipi (and) Ras, which
are the frontiers of Elam of the banks of the Tigris.*—Botta 145, 6 = 18.

See 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 "warriors of Numma-ki," written
without the determinative in Sen. T. i. 20, and 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶
𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶, *nage sa Numma aksud*, "provinces of Elam I captured;"
without *ki*, in Sen. T. iv. 29, probably errors of carelessness.

𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶, anaku sar Numma-ki; *I am
king of Susiana.*—Beh. 30.

𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶
𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶, nisi Numma-ki ittikru' lapani-ya; *the Susians revolted
from me*; ibidem.

𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶
𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶, zabi Numma-ki uptahḥarú uktazzarú; *the
warriors of Elam assembled (and) made ready.*—Smith's Assurbanipal, p. 186, b.

I suppose the second plural sign is intended to affect the whole preceding group.

𐎶𐎠𐎶 . 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶, Nummai; *a Susian.*—As. b. p. B, iv. 25. 31 III.

See Smith's Assurbanipal, p. 101. A Susian is expressed phonetically by the group

𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶, in Sen. T. iv. 46, 70, v. 25.

The name of the country is written phonetically 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶,
𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶, *elamti, -te*, in Esar ii. 33, 37, iv. 7. Sarg. 12, 17.

𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶, nummur; see p. 1034.

𐎶𐎠𐎶 . 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶, Nammiri; *The Namri.*—Beh. 6, 41.

See pp. 182-3, and 604, where I have notes on the word which I transcribe here
as *Nammiri*. I have nothing new to say upon this subject, which may be of some
interest to chronologists, if merely as a matter of classification. We must wait until
some bold man shall climb the Behistun Rock again, and examine the words closely,
but I fear Sir Henry Rawlinson will not soon find a follower. The paper impression
taken by him is now too much worn to be implicitly trusted.

𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶, nimmat; *Valuables*, R. *Cattle*, H. *Trésors*, O.

𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶
𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶 𐎶𐎠𐎶, busá-sunu nimmati-sunu ana lá mina l'usezá;
their wealth (and) their valuables, not to be reckoned, I carried off [made go].—

Tig. i. 83.

NMM 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵, busá-sunu nimmati-sunu usezá; *their wealth and their valuables I carried off (made go).*—Tig. i. 93.

See also Tig. iii. 102; vi. 9, &c. We find *nimmati* always preceded by *busá*, and followed by some verb implying plunder. I write *nimmati* because *nimmat* would require 𐎠𐎵; I have not found the word in any other inscription.

𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵, nimmati; *Valuables, R. Cattle, H. Trésors, O.*

𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵, ḥuraṣi va kaṣpi dumuk nimmati-sunu assá; *gold, silver, (and) the choice of their valuables I took away.*—Tig. ii. 32. See also Tig. iii. 3.

Seems to be equivalent to *nimmati*; this is shewn by the omission of *nimmati* from its usual place after *busá*, in the line immediately following the above passage; though this perhaps is only done to avoid the insertion of two words of like sound in two successive lines.

NMN 𐎠𐎵 . 𐎠𐎵 𐎠𐎵, Numni.—Tig. iv. 12.

A province among the mountains of Ḥirīḥi. See pp. 177, 416, 444. Probably the *Numme* of p. 1035.

𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵, ṣalmánu; *Images.* See *ṣalmatti* in p. 1045.

Plural of *ṣalam*. See 𐎠𐎵, *zal*, Syl. 686, and Heb. 𐤏𐤋𐤁, p. 345.

𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵, kí nará suatū tummari u ṣalmánu agannutu; *when this tablet thou shalt see, and these images.*—Beh. 106.

𐎠𐎵 𐎠𐎵 𐎠𐎵 . 𐎠𐎵 . 𐎠𐎵 𐎠𐎵 𐎠𐎵.—Syl. 195.

NMS 𐎠𐎵 𐎠𐎵 𐎠𐎵, namṣuḥa; *Crocodiles.* Egyptian *Naṃṣa*.

𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵 𐎠𐎵, namṣuḥa karan nabri umámi sa habba rabte sar Muṣre usebila nisi mati-su usepri; *crocodiles, creatures of the river, (with) animals of the great sea, the king of Egypt sent (and) his people fed.*—Brok. Obel. i. 29.

See Mr. Talbot's suggestion in Journ. R.A.S., Vol. 19, p. 133, that *namsa*, the plural of *ḥaṃṣa*, the Egyptian name for the crocodile according to Herodotus, was the origin of the Assyrian name. The version is accepted by Dr. Oppert, who adds the Arabic *timsah*. See Talbot's Glossary, No. 307.

NMR 𐎠𐎢𐎰𐎠𐎢𐎰𐎠𐎢𐎰, 𐎠𐎢𐎰𐎠𐎢𐎰𐎠𐎢𐎰𐎠𐎢𐎰𐎠𐎢𐎰, namar, nameri; *Brilliance, Splendour, Lustre.*

ina tub siri-su nuq libbi-su va namar kabiti kirib-sun l'isaliza; *in goodness of his health, purity of his heart, and much splendour among them may he cause rejoicing.*—Oppert's Botta, 194.

Collated with 100, 10; 132, 20; and 121, 15; but still with some letters doubtful.
See p. 971.

usarruh nameri-su va şıgurrâte-su ana same useqima; *I extended its splendour,*
and its towers to heaven I caused raise.—Fig. vii. 101.

Adjective:—

-|-|> 𑀮𑀺𑀢𑀺𑀓, -|-|> 𑀮𑀺𑀢𑀺𑀓, -|-|> -|𑀮𑀺𑀓, -|-|> 𑀮𑀺𑀢𑀺𑀓 𑀮𑀺𑀓 𑀮𑀺𑀓,
 -|-|> 𑀮𑀺𑀢𑀺𑀓 𑀮𑀺𑀓 𑀮𑀺𑀓, namru, namri, namrā, namrāti; *Brilliant,*
Shining, Bright, Splendid.

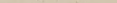
, ana Bilat suturat nabnit-ša [nabniša]
 zimu namru; *to Beltis the renovator of her produce, the brilliant ring.*—
 1 Beltis 2.

I hardly understand these epithets; I suppose both may refer to Beltis as goddess of the moon. She is compared to the sun in the same passage. See pp. 351, 693.

𐎲 𐎠𐏁𐎧𐎺𐎡𐏁 𐎲𐎠𐏁𐎧𐎺𐎡𐏁 𐎲𐎠𐏁𐎧𐎺𐎡𐏁 𐎲𐎠𐏁𐎧𐎺𐎡𐏁 𐎲
𐎲𐎠𐏁𐎧𐎺𐎡𐏁 𐎲𐎠𐏁𐎧𐎺𐎡𐏁 𐎲𐎠𐏁𐎧𐎺𐎡𐏁 𐎲𐎠𐏁𐎧𐎺𐎡𐏁 𐎲𐎠𐏁𐎧𐎺𐎡𐏁 𐎲𐎠𐏁𐎧𐎺𐎡𐏁
(v. 𐎲𐎠𐏁𐎧𐎺𐎡𐏁 𐎲𐎠𐏁𐎧𐎺𐎡𐏁), iz-erni zululu Bab-Kua usalbis kašpi namri
(v. namru); the cedars, the awning of the gate of Merodach, I covered with
shining silver.—E.I.H. iv. 47. Cf. iii. 29.

See *Kua* in p. 512. *Namru* is from Porter's transcript.

[illegible]

A passage from Neb. Gr. i. 30, almost identical, has , *namrā*, instead of *namri*. In Neb. Gr. ii. 20, we have *ḥuraz namrā usalbis*, "with bright gold I covered."

isriti namráti sukki nakluti ina kirib Dur-Sargina tabis irmú; *splendid
temples, well-built squares, within Dur-Sargina admirably have arisen.*—
Botta 153, 12 = 156.

namris; *Splendidly.*

𐎱𐎠𐏁, Namri; *the Namri*. See *Nammiri*, pp. 604, 1036.

See pp. 307 and 629, where I have mentioned my ignorance of the meaning of *kita-u*; I see now that *u* is the phonetic complement of the Assyrian *supālū*, "the lower," which is read as the equivalent of the Accad *kita*. See *Zabi supali* and *Zaba supālū*, at the foot of p. 306. I have carelessly put *antau* instead of *kita* in p. 629.

𐤍𐤏𐤕𐤓𐤕, nimri; *Leopards*. Heb. נִמְרִי.

$\overline{\text{A}} \text{ A} \text{ B} \text{ B} \text{ C} \text{ C}$ is the $\overline{\text{A}} \text{ A} \text{ B} \text{ B} \text{ C} \text{ C}$ of Brok. Obel. i. 25.

midini iduk; *leopards* * *he slew*.—Brok. Obel. i. 22.

NMR 𐎠𐎡𐎢 𐎠𐎡𐎢, namari; *Day-break*.

𐎠𐎡𐎢 𐎠𐎡𐎢 (v. 𐎡) 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢
𐎡𐎢 𐎡𐎢 (v. 𐎡𐎢𐎡𐎢) 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 (v. 𐎡)
𐎠𐎡𐎢 𐎡𐎢 𐎡𐎢 (v. 𐎡𐎢) 𐎠𐎡𐎢 𐎠𐎡𐎢
(𐎡) 𐎠𐎡𐎢 𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 I 𐎡
𐎡𐎢 𐎠𐎡𐎢 (v. 𐎠𐎡𐎢𐎡𐎢) 𐎠𐎡𐎢 (𐎡) 𐎠𐎡𐎢 𐎡𐎢, musu
a(d)di namari artedi Turnat etebir ina bat ḥarṣahte(?) (v. ṣante) ana Ammalī er
dannuti-su sa Arastu(a) aḫtirib; *at night I stayed(?), in the morning I went
down, the Turnat I crossed in rafts, to Ammal the [his] strong city of Arastu(a)
I arrived.*—Sard. ii. 53.

I have adopted Mr. Talbot's suggestion as to *namari*, but with some hesitation;
and I mark a couple of words as doubtful. See the note on *bat-ḥarṣahte*, "rafts,"
in p. 148.

𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢, bit-namari; *Watch-tower*.

𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢
𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢
𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢
𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢
𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 I 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢
𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢, hekal maḥritu
ina tarzi bit-namari bit-Istar ina tarzi bit-namari bit-vasmuri sa
sarrani alikut maḥri abi-ya ana rimeti biluti-sun usepisu ma la unakkilu
sipar-sa; *the former palace opposite the watch-tower of Bit-Istar
opposite to the watch-tower of Bit-Vasmuri which the former kings
[kings going before] my fathers, for the exaltation of their power had caused
make, and its ornamentation was not completed.*—Sen. Gr. 46.

The narration, after some awkward digression about the streams flowing near
it, goes on to say that the palace was pulled down, and a new one built on its site.
See note at foot of p. 855, on 𐎠𐎡𐎢 𐎠𐎡𐎢 as a variant of 𐎠𐎡𐎢 𐎠𐎡𐎢.
I have adopted Mr. Talbot's version of "watch-tower;" see *namirtu* in the Colophons,
p. 1043.

𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢, nameri; see *namar*, p. 1038.

𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢.—47 II. 58 c.

𐎡𐎢 I 𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎡𐎢, numru = ḥud libbi; *Joy of
Heart.*—43 II. 21 a. See p. 405.

𐎡𐎢 𐎠𐎡𐎢, numgir. See p. 1029.

These may be energetic forms of *namru*.

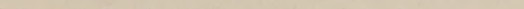
𐎶𐎵𐎲𐎠𐏀𐎧𐎺𐎠𐏁𐎢𐎽𐎷𐎥𐎴𐎡𐎹𐎶𐎵𐎲𐎠𐏀𐎧𐎺𐎠𐏁𐎢𐎽𐎷𐎥𐎴𐎡𐎹𐎶𐎵𐎲𐎠𐏀𐎧𐎺𐎠𐏁𐎢𐎽𐎷𐎥𐎴𐎡𐎹
𐎶𐎵𐎲𐎠𐏀𐎧𐎺𐎠𐏁𐎢𐎽𐎷𐎥𐎴𐎡𐎹𐎶𐎵𐎲𐎠𐏀𐎧𐎺𐎠𐏁𐎢𐎽𐎷𐎥𐎴𐎡𐎹𐎶𐎵𐎲𐎠𐏀𐎧𐎺𐎠𐏁𐎢𐎽𐎷𐎥𐎴𐎡𐎹𐎶𐎵𐎲𐎠𐏀𐎧𐎺𐎠𐏁𐎢𐎽𐎷𐎥𐎴𐎡𐎹
nāmri ri samsi; the gates of Bit-zida (and) Bit-saggaṭu I caused make (like)
the brilliancy of the sun.—E.I.H. ii. 53.

Imgur-Bel va Nimitti-Bel duri rabi [dur-dur rab-rab]
ša Babel-ki ustešir; *Imgur-Bel and Nimitti-Bel, the great walls of Babylon,*
I restored [made right].—Neb. Bab. ii. 3. See E.I.H. v. 24.

, namirtu; *Sight or Seeing*. From NAMAR.

The value given to *ihu(z)u* (Heb. הוּזוּ) is somewhat forced, but it seems unavoidable. The variants are taken from all the Colophons printed. *Bit-Namirtu*, "an observatory," occurs in the Astronomical Tablets.—Sir H. R.

𐤎 𐤌 𐤍 𐤏 𐤐, namurati; *Impetuous*.


 , eli matani sa aḥat Buratte
 namurati adbuk; *on the countries of the banks of the Euphrates my impetuous*
(soldiers) I sent forth.—Sard. iii. 24. See in p. 1011-3.

NN

𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠
 𐎠𐎠 (v. 𐎠𐎠) 𐎠𐎠 𐎠𐎠 𐎠𐎠 (v. 𐎠𐎠) 𐎠𐎠 𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠𐎠
 (v. 𐎠𐎠𐎠), nūnū izzurū usummu pilá (v. bilá) šimat apparī (v. ā); *fish (and)*
birds I placed plentifully, embellishment of the lake.—Neb. Gr. i. 19; ii. 29; iii. 13.

See pp. 92, 493, 607, where I have quoted this line, with a sequel which I do not understand. The whole sentence is repeated with some variations three times; the bit in the text is varied to *usummu belá nūmū izzurū šimat apparī*, in Neb. Gr. iii. 13.

𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠
 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠, sa malak 30 kazbu ina
 gabli tamti kima nūni miskunu labbazu; *who a passage of thirty kazbu in the*
middle of the sea his abode(?) was placed.—Botta 37, 34. See p. 545.

𐎠𐎠𐎠𐎠 𐎠𐎠. 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠. 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠.—40 II. 18 c.

From a bilingual list; it points to some sort of stone named from a fish.

𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠. 𐎠𐎠𐎠𐎠 𐎠𐎠. (𐎠𐎠𐎠𐎠) 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠.—Syl. 130.

This curious bit may have reference to a fish, but I do not understand it.

𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠, Ḥa; *Life*. Heb. 𐤇𐤍.

𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠, isdi sarruti-su u ḥa
 nisi-su; *the foundations of his kingdom and the life of his people.*—Monol. 92.

I insert this word here, as the only place left where it may possibly be looked for; I had forgotten it, if I knew it, when the sheet was printed in which I ought to have put it.

ANN 𐎠𐎠𐎠. 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠, Anná; *Bit-Anna*.

See a note on Naná, p. 944.

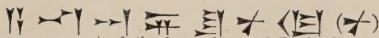
𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠
 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠
 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠, ana šin nas
 zaddu damiḫti-ya bit-ti Anna bit-šu ina igar limiti Bit-Zida namris epus; *to*
*the Moon-god, supporting the fullness of my good fortune, the temple * of Anna,*
his temple, on the mound near Bit-Zida beautifully I made.—E.I.H. iv. 63.

Dr. Oppert translates *bit-ti* "le temple des assises," which I do not clearly understand; I have read it erroneously *bit-zalim* and *bit-šilim* in pp. 243 and 326, and rendered it *image-house* or *shrine*. I suppose I confounded 𐎠𐎠𐎠 with 𐎠𐎠𐎠, which has the value *šilim* in Syl. 185.

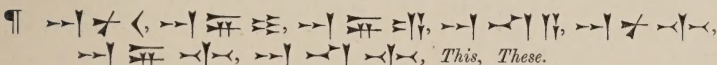
𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠
 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠, ana Bit-Anna lamaša sa damiḫti utir; *to Bit-Anna the*
sacred image of good fortune I restored.—Neb. Gr. ii. 55.

See note in p. 689.

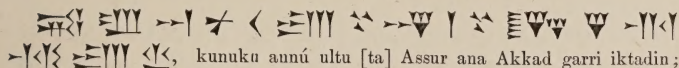
ANN

We have  *ana anni-sunu ki(nu)*, at the commencement of the last column of Lord Aberdeen's Black Stone, but the line is mutilated.

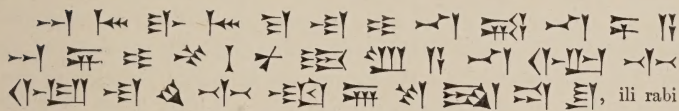
In all the cases I have recorded, *anni keni* with its variations is predicated of the gods. The interposition of the pronoun in 2 Esar shews that *anni* is a separate word, notwithstanding the *annikunu kinu* of the Bavian Inscription, which might be suspected of error of copy had it not occurred in two out of the three monuments still remaining.

 *This, These.*

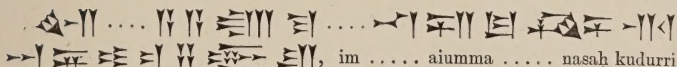
The pronunciation will be *annú*, *anni (anné)*, *anná*, in the singular, and *annut*, *m. annit*, *annat*, *f.* with the proper case-endings, in the plural.

 *kunuku annú ultu [ta] Assur ana Akkad garri iktadin; this seal from Assyria to Accad on a march(?) was carried off.—4 III. 4b.*

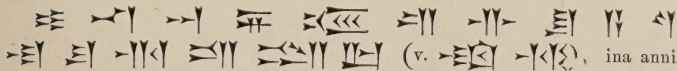
From a Tablet of Sennacherib, narrating the seizure and recovery of a seal of Tigulti-Bar.

 *ili rabi mala ina nari anní sumi-sunu [mu-sunu] zikru ana hulti va lahiti l'irteddu-su; the great gods, whatever in this inscription their names are recorded, to sickness and trouble may they bear him down.—2 Mich. ii. 36.*

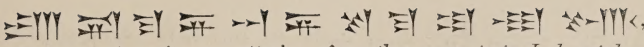
The above has given me a hint about the head-line from 2 Michaux, of which I have hazarded some doubtful translations in pp. 267, 783. I think the following is better, though still somewhat forced: *sa nari anní mokin kudurri darati sum-su* "the writer of this inscription on the stone, may his name continue for ages" [word for word, "of this inscription the placor on the stone, to generations be his name"].

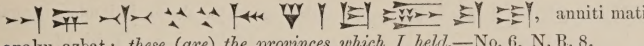
 *im aiumma nasah kudurri anní izzazzu; if any one a fragment of this landmark shall take up.—1 Mich. ii. 8.*

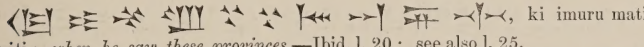
Doubtful; see page 539, and compare *ana idi timutti izzazzu*, "to evil hands shall expose," in 2 Mich. ii. 4.

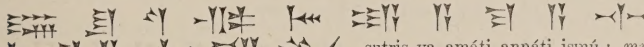
 *(v. ) ina anni ziggurrat suatū labaris illik; in this (time) that tower to old age had gone.—Nabon. Cyl. i. 19.*

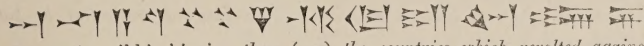
See p. 655, where I find I had read this as in the present instance. I had forgotten it when I printed p. 941. I do not remember another instance of the omission of the substantive.

ANN  *ultu [ta] usmani annite ma attuzir; from these same tents I departed.—Sard. ii. 39. See also 44 and 65.*

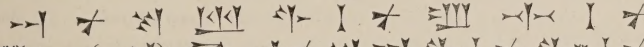
 *anniti mati sa anaku azbat; these (are) the provinces which I held.—No. 6, N. R. 8.*

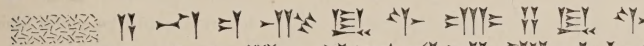
 *ki imuru mati anniti; when he saw these provinces.—Ibid. l. 20; see also l. 25.*

 *sutris-ya amati annati ismu; my officers of these plots heard.—Assur b.p. ii. 117.*

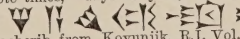
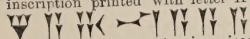
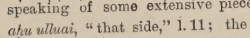
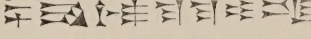
 *annatu mati sa ikkura-inni; these (are) the countries which revolted against me.—Beh. 40.*

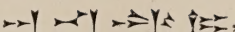
Annute annute; Some Others:—

 *annute kappi-sunu sittu-sunu ubat(t)ik annute appi-sunu uzni-sunu (sittu-sunu) ubattik; of some their hands (and) their feet I chopped off, of others their noses, their ears, (their feet,) I chopped off.—Sard. i. 117. See also Sard. i. 90, 91.*

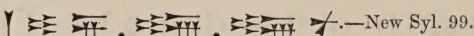
 *[annute] ana iz-ziqipi uzaqipi annute eni-sunu unabil sitati-sunu asṣuḥa ana er Assur upla; [some] on crosses I crucified, (of) some their eyes I destroyed, the remainder of them I removed, to the city of Assur I carried them.—Sard. iii. 112.*

After a good deal of wavering, I am now satisfied that *annu* is "this," and *suatu*, "that;" see pp. 807, and xii of Additions and Corrections.

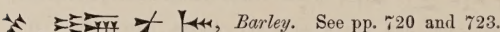
The distinction might have been originally *annu* and *ammu*, but of the latter nothing seems to be left but *ammate* opposed to *annate*, referring to opposite banks of a river (p. 807). *Aga*, "this," is confined to the Persian period (p. 12); *ullu*, "that," signified remote times, "days of yore," except in a very few cases, joined with *ah*, "a side;" see  *sa ahi ulle*, "of that side," on a slab of Sennacherib from Koyunjik, R.I. Vol. I, Sh. 7 F. 1.20 [p. 673]; in a Persian inscription printed with letter H at Copenhagen by Westergaard in 1845, we have  *sa ah anai ag*, "of this side," l. 8. speaking of some extensive piece of water, and  *ah u lluai*, "that side," l. 11; the same groups occur in lines 16 and 17 of the same inscription, speaking of the desert land,  *qaggar zumamaita*.

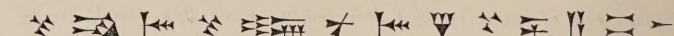
ANN , anna palli.—Neb. Yun. 84.

See two guesses at the meaning of this group in pp. 604 and 960.

INN .—New Syl. 99.

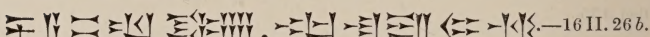
The intention of this may be simply to shew that  is pronounced *in*.

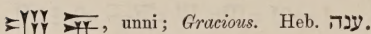
 , *Barley*. See pp. 720 and 723.

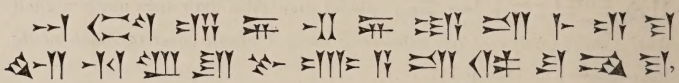
, ami.innui sa mati kali ina libbi adbuk; *wheat, barley, of all countries within I accumulated*.—Sard. ii. 86.

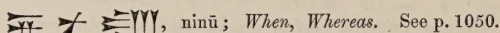
Read "accumulate" instead of "leave," in No. 11 of the list of verbal monograms in the commencement of Part II, page xii.

See  in p. 107; the following bit from a bilingual slab may perhaps be intelligible to a more advanced student:—

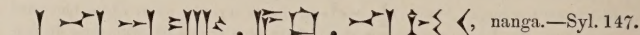
.—16 II. 26 b.

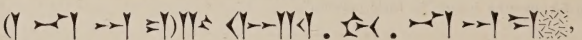
UNN , unni; *Gracious*. Heb. ענה.

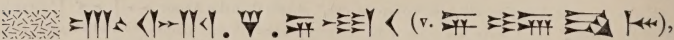
, Marduk unni bilni-ya ismé ma imhuru šubú-a istība-mma; *the gracious Merodach my lord [p. 8] heard, and having accepted my prayer, he favoured (it) and*.—E.I.H. ii. 4.

NN , ninū; *When, Whereas*. See p. 1050.

See Birs i. 10; Bab. i. 15; E.I.H. i. 40; Neb. Gr. i. 8; Nerg. i. 15.

NNG , nanga.—Syl. 147.

 (, nangar.—Syl. 572.

 , ningar.—Syl. 595.

NNR

bul, "cattle," in Monol. 62, 𐎲 𐎠𐎵 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫, *metik bālī*,
 "the passage of cattle;" and in 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫
 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫, *buli Akkad-ki parganis ina zeri*
irabbizu, "the cattle of Babylonia freely in the open country shall lie down;"
 58 III. 22, 23 c. No. 11. Cf. p. 91, and see 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 in the following line:—

𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 . 𐎠𐎫𐎠𐎫 . 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫.—New Syl. 86.

NNS

𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫, *ninusu*; *Whereas*.—Neb. Gr. iii. 27. See p. 872.

See *ninunisu* in p. 1061, and *ninu* in p. 1050.

NNT

𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 (𐎠𐎫𐎠𐎫) 𐎠𐎫𐎠𐎫, *annate*. Cf. *ammate* in p. 807, under *Ammu*.

Read the note in page 1055.

𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫, *nanutē(?)*.

𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫
 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫, *riḫzu sutuqi*
ḫarzu ana nanutē sa ultu niri(?) Nipur.—Nab. Yun. 73.

This is taken from a passage full of words unknown to me, relating to ornamental stones dug up near Nipur, to be used for embellishing a palace in Nineveh; see *magari*, p. 733.

𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫, *nintaqsu*; *Sculpture, Picture*. Arab. نقش.

(𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫) 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 (𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫
 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫) 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫
 𐎠𐎫𐎠𐎫 (v. 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫) 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 (𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫)
 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 (𐎠𐎫𐎠𐎫) 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫
 (𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫) 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫
 (v. 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫) (𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫)
 𐎠𐎫𐎠𐎫 (𐎠𐎫𐎠𐎫) 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 (𐎠𐎫𐎠𐎫) 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫
 𐎠𐎫𐎠𐎫 (v. 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫 𐎠𐎫𐎠𐎫), (*inusu*) *hekal*
kutalli (sa *kirib* Nineveh-ki) sa ana *suteṣur karasi paqad* (v. *paqádi*) *kurrai*
 (va) *ṣanaki nintaqsu usepisu* (sarrani) *alikut maḥri ate-a* (v. *ati-ya*) (sa *hekal*
sātu) *utlu-sa ul ipsi* (ma) *zuḥḥurat subat-ṣa* (v. *subat-ṣa zuḥḥurat*); (*whereas*)
the palace walled(?) (which was in Nineveh), which for the safe-keeping of
chariots, studs of horses (and) harness, (and) sculpture, the kings my fathers,
going before me had made, (of that palace) its structure was not, (and) its site
was small.—Neb. Yun. 56.

The variants are taken from Sen. T. vi. 29; see p. 606.

NSK 𐎠𐎫𐎧𐎺. 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺, našiku; *Prince, Chief*. Chal. נסיך.

𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 (v. 𐎠𐎫𐎧𐎺) 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺
𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 (v. 𐎠𐎫𐎧𐎺) 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺
𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺, Ilá našiku sa
Laqte (v. Laqae) ummani-su rukubi žimdat-šu [lal-šu] ašuḫa ana er-ya Assur
upla; *Ilá, Nasik of Lage, his soldiers, (and) his yoked chariots I removed, to
my city Assur I conveyed.*—Sard. iii. 45. See pp. 481, 1001, and 𐎠 in p. 679.

See *Nisaku* and *Našiku* in Mr. Talbot's Glossary, Nos. 353 and 356.

NSN 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺, Nišannu; *the First Month*. Heb. ניסן.

The name of the first month in the Assyrian calendar; almost always represented
by the Accad 𐎠𐎫𐎧𐎺. See pp. 50 and 125; also Smith's *Assurbanipal*, p. 325.

NSQ 𐎠𐎫𐎧𐎺 (𐎠𐎫𐎧𐎺) 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺, 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺, nu(s)ṣuqu, *pl. m.*
nuṣṣuqa, pl. f. Rise, Climb, Ascend. Heb. נסס.

These are permansive forms. See Hincks's Grammar, Jour. R.A.S., 1866, p. 487.

𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺
𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺
sa kima kakkabi [mul] same subú va ina sipar kim(nu)te mahdis nuṣuqu;
*who like the stars of heaven go forth, and in the beauty(?) of greatly
ascend.*—Tig. vii. 95.

𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺
𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺
𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 (v. 𐎠𐎫𐎧𐎺), sallat zazáti
abn iz-zir rabi sa zíme nuṣṣuqa kima yomme nadi ize(?) nummuru paḫar-sun
(v. sin); *raised figures of alabaster which in a circle stand up, like the rising
day were seen their groups.*—Sen. B. iv. 16 = 40 BM 5.

Nadi may be "rising," see p. 986; I do not know the meaning of 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺.
My own copy has 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺. There is some mistake in any case,
and I would suggest that we should read rather 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺, *nade*, "rising."

See pp. 331 and 353. *Nuṣṣuqa* appears as *nuṣṣuru* in the recently printed Vol. 3,
Sheet 13; but I have *nuṣṣuqa* in my own copy, made from the slab several years
ago. Layard's copy, 40 BM 3, has a mark of doubt after *ru*. I do not know any
suitable meaning for *nuṣṣuru*, but *nu(s)ṣuqu* is not an uncommon word, written
𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺 or 𐎠𐎫𐎧𐎺 𐎠𐎫𐎧𐎺; it occurs in both forms,
in the sense of "climbing" or "growing up," on the backs of slabs from the
entrance of the Sculptured Chamber at Sherif Khan, now in the British Museum.
See R.I. Vol. 1, Sheet 7, E, 1. 3, printed in p. 337.

NSS 𐎠 𐎡𐎢 𐎣𐎤, nišis; *With Flag(?)*. Heb. 𐤍𐤏.

𐎠 𐎡𐎢 𐎣𐎤 𐎥𐎦𐎧 𐎨𐎩𐎪 𐎫𐎬𐎭 𐎮𐎯𐎰 𐎱𐎲𐎳 𐎴𐎵𐎶 𐎷𐎸𐎹 𐎺𐎻𐎼 𐎽𐎾𐎿 𐏀𐏁𐏂 𐏃𐏄𐏅 𐏆𐏇𐏈 𐏉𐏊𐏋 𐏌𐏍𐏎 𐏏𐏐𐏑 𐏒𐏓𐏔 𐏕𐏖𐏗 𐏘𐏙𐏚 𐏛𐏜𐏝 𐏞𐏟𐏠 𐏡𐏢𐏣 𐏤𐏥𐏦 𐏧𐏨𐏩 𐏪𐏫𐏬 𐏭𐏮𐏯 𐏰𐏱𐏲 𐏳𐏴𐏵 𐏶𐏷𐏸 𐏹𐏺𐏻 𐏼𐏽𐏾 𐏿𐐀𐐁 𐐂𐐃𐐄 𐐅𐐆𐐇 𐐈𐐉𐐊 𐐋𐐌𐐍 𐐎𐐏𐐐 𐐑𐐒𐐓 𐐔𐐕𐐖 𐐗𐐘𐐙 𐐚𐐛𐐜 𐐝𐐞𐐟 𐐠𐐡𐐢 𐐣𐐤𐐥 𐐦𐐧𐐨 𐐩𐐪𐐫 𐐬𐐭𐐮 𐐯𐐰𐐱 𐐲𐐳𐐴 𐐵𐐶𐐷 𐐸𐐹𐐺 𐐻𐐼𐐽 𐐿𐑀𐑁 𐑂𐑃𐑄 𐑅𐑆𐑇 𐑈𐑉𐑊 𐑋𐑌𐑍 𐑎𐑏𐑐 𐑑𐑒𐑓 𐑔𐑕𐑖 𐑗𐑘𐑙 𐑚𐑛𐑜 𐑝𐑞𐑟 𐑠𐑡𐑢 𐑣𐑤𐑥 𐑦𐑧𐑨 𐑩𐑪𐑫 𐑬𐑭𐑮 𐑯𐑰𐑱 𐑲𐑳𐑴 𐑵𐑶𐑷 𐑸𐑹𐑺 𐑻𐑼𐑽 𐑿𐒀𐒁 𐒂𐒃𐒄 𐒅𐒆𐒇 𐒈𐒉𐒊 𐒋𐒌𐒍 𐒎𐒏𐒐 𐒑𐒒𐒓 𐒔𐒕𐒖 𐒗𐒘𐒙 𐒚𐒛𐒜 𐒝𐒞𐒟 𐒠𐒡𐒢 𐒣𐒤𐒥 𐒦𐒧𐒨 𐒩𐒪𐒫 𐒬𐒭𐒮 𐒯𐒰𐒱 𐒲𐒳𐒴 𐒵𐒶𐒷 𐒸𐒹𐒺 𐒻𐒼𐒽 𐒿𐓀𐓁 𐓂𐓃𐓄 𐓅𐓆𐓇 𐓈𐓉𐓊 𐓋𐓌𐓍 𐓎𐓏𐓐 𐓑𐓒𐓓 𐓔𐓕𐓖 𐓗𐓘𐓙 𐓚𐓛𐓜 𐓝𐓞𐓟 𐓠𐓡𐓢 𐓣𐓤𐓥 𐓦𐓧𐓨 𐓩𐓪𐓫 𐓬𐓭𐓮 𐓯𐓰𐓱 𐓲𐓳𐓴 𐓵𐓶𐓷 𐓸𐓹𐓺 𐓻𐓼𐓽 𐓿𐔀𐔁 𐔂𐔃𐔄 𐔅𐔆𐔇 𐔈𐔉𐔊 𐔋𐔌𐔍 𐔎𐔏𐔐 𐔑𐔒𐔓 𐔔𐔕𐔖 𐔗𐔘𐔙 𐔚𐔛𐔜 𐔝𐔞𐔟 𐔠𐔡𐔢 𐔣𐔤𐔥 𐔦𐔧𐔨 𐔩𐔪𐔫 𐔬𐔭𐔮 𐔯𐔰𐔱 𐔲𐔳𐔴 𐔵𐔶𐔷 𐔸𐔹𐔺 𐔻𐔼𐔽 𐔿𐕀𐕁 𐕂𐕃𐕄 𐕅𐕆𐕇 𐕈𐕉𐕊 𐕋𐕌𐕍 𐕎𐕏𐕐 𐕑𐕒𐕓 𐕔𐕕𐕖 𐕗𐕘𐕙 𐕚𐕛𐕜 𐕝𐕞𐕟 𐕠𐕡𐕢 𐕣𐕤𐕥 𐕦𐕧𐕨 𐕩𐕪𐕫 𐕬𐕭𐕮 𐕯𐕰𐕱 𐕲𐕳𐕴 𐕵𐕶𐕷 𐕸𐕹𐕺 𐕻𐕼𐕽 𐕿𐖀𐖁 𐖂𐖃𐖄 𐖅𐖆𐖇 𐖈𐖉𐖊 𐖋𐖌𐖍 𐖎𐖏𐖐 𐖑𐖒𐖓 𐖔𐖕𐖖 𐖗𐖘𐖙 𐖚𐖛𐖜 𐖝𐖞𐖟 𐖠𐖡𐖢 𐖣𐖤𐖥 𐖦𐖧𐖨 𐖩𐖪𐖫 𐖬𐖭𐖮 𐖯𐖰𐖱 𐖲𐖳𐖴 𐖵𐖶𐖷 𐖸𐖹𐖺 𐖻𐖼𐖽 𐖿𐗀𐗁 𐗂𐗃𐗄 𐗅𐗆𐗇 𐗈𐗉𐗊 𐗋𐗌𐗍 𐗎𐗏𐗐 𐗑𐗒𐗓 𐗔𐗕𐗖 𐗗𐗘𐗙 𐗚𐗛𐗜 𐗝𐗞𐗟 𐗠𐗡𐗢 𐗣𐗤𐗥 𐗦𐗧𐗨 𐗩𐗪𐗫 𐗬𐗭𐗮 𐗯𐗰𐗱 𐗲𐗳𐗴 𐗵𐗶𐗷 𐗸𐗹𐗺 𐗻𐗼𐗽 𐗿𐘀𐘁 𐘂𐘃𐘄 𐘅𐘆𐘇 𐘈𐘉𐘊 𐘋𐘌𐘍 𐘎𐘏𐘐 𐘑𐘒𐘓 𐘔𐘕𐘖 𐘗𐘘𐘙 𐘚𐘛𐘜 𐘝𐘞𐘟 𐘠𐘡𐘢 𐘣𐘤𐘥 𐘦𐘧𐘨 𐘩𐘪𐘫 𐘬𐘭𐘮 𐘯𐘰𐘱 𐘲𐘳𐘴 𐘵𐘶𐘷 𐘸𐘹𐘺 𐘻𐘼𐘽 𐘿𐙀𐙁 𐙂𐙃𐙄 𐙅𐙆𐙇 𐙈𐙉𐙊 𐙋𐙌𐙍 𐙎𐙏𐙐 𐙑𐙒𐙓 𐙔𐙕𐙖 𐙗𐙘𐙙 𐙚𐙛𐙜 𐙝𐙞𐙟 𐙠𐙡𐙢 𐙣𐙤𐙥 𐙦𐙧𐙨 𐙩𐙪𐙫 𐙬𐙭𐙮 𐙯𐙰𐙱 𐙲𐙳𐙴 𐙵𐙶𐙷 𐙸𐙹𐙺 𐙻𐙼𐙽 𐙿𐚀𐚁 𐚂𐚃𐚄 𐚅𐚆𐚇 𐚈𐚉𐚊 𐚋𐚌𐚍 𐚎𐚏𐚐 𐚑𐚒𐚓 𐚔𐚕𐚖 𐚗𐚘𐚙 𐚚𐚛𐚜 𐚝𐚞𐚟 𐚠𐚡𐚢 𐚣𐚤𐚥 𐚦𐚧𐚨 𐚩𐚪𐚫 𐚬𐚭𐚮 𐚯𐚰𐚱 𐚲𐚳𐚴 𐚵𐚶𐚷 𐚸𐚹𐚺 𐚻𐚼𐚽 𐚿𐛀𐛁 𐛂𐛃𐛄 𐛅𐛆𐛇 𐛈𐛉𐛊 𐛋𐛌𐛍 𐛎𐛏𐛐 𐛑𐛒𐛓 𐛔𐛕𐛖 𐛗𐛘𐛙 𐛚𐛛𐛜 𐛝𐛞𐛟 𐛠𐛡𐛢 𐛣𐛤𐛥 𐛦𐛧𐛨 𐛩𐛪𐛫 𐛬𐛭𐛮 𐛯𐛰𐛱 𐛲𐛳𐛴 𐛵𐛶𐛷 𐛸𐛹𐛺 𐛻𐛼𐛽 𐛿𐜀𐜁 𐜂𐜃𐜄 𐜅𐜆𐜇 𐜈𐜉𐜊 𐜋𐜌𐜍 𐜎𐜏𐜐 𐜑𐜒𐜓 𐜔𐜕𐜖 𐜗𐜘𐜙 𐜚𐜛𐜜 𐜝𐜞𐜟 𐜠𐜡𐜢 𐜣𐜤𐜥 𐜦𐜧𐜨 𐜩𐜪𐜫 𐜬𐜭𐜮 𐜯𐜰𐜱 𐜲𐜳𐜴 𐜵𐜶𐜷 𐜸𐜹𐜺 𐜻𐜼𐜽 𐜿𐝀𐝁 𐝂𐝃𐝄 𐝅𐝆𐝇 𐝈𐝉𐝊 𐝋𐝌𐝍 𐝎𐝏𐝐 𐝑𐝒𐝓 𐝔𐝕𐝖 𐝗𐝘𐝙 𐝚𐝛𐝜 𐝝𐝞𐝟 𐝠𐝡𐝢 𐝣𐝤𐝥 𐝦𐝧𐝨 𐝩𐝪𐝫 𐝬𐝭𐝮 𐝯𐝰𐝱 𐝲𐝳𐝴 𐝵𐝶𐝷 𐝸𐝹𐝺 𐝻𐝼𐝽 𐝿𐞀𐞁 𐞂𐞃𐞄 𐞅𐞆𐞇 𐞈𐞉𐞊 𐞋𐞌𐞍 𐞎𐞏𐞐 𐞑𐞒𐞓 𐞔𐞕𐞖 𐞗𐞘𐞙 𐞚𐞛𐞜 𐞝𐞞𐞟 𐞠𐞡𐞢 𐞣𐞤𐞥 𐞦𐞧𐞨 𐞩𐞪𐞫 𐞬𐞭𐞮 𐞯𐞰𐞱 𐞲𐞳𐞴 𐞵𐞶𐞷 𐞸𐞹𐞺 𐞻𐞼𐞽 𐞿𐟀𐟁 𐟂𐟃𐟄 𐟅𐟆𐟇 𐟈𐟉𐟊 𐟋𐟌𐟍 𐟎𐟏𐟐 𐟑𐟒𐟓 𐟔𐟕𐟖 𐟗𐟘𐟙 𐟚𐟛𐟜 𐟝𐟞𐟟 𐟠𐟡𐟢 𐟣𐟤𐟥 𐟦𐟧𐟨 𐟩𐟪𐟫 𐟬𐟭𐟮 𐟯𐟰𐟱 𐟲𐟳𐟴 𐟵𐟶𐟷 𐟸𐟹𐟺 𐟻𐟼𐟽 𐟿𐠀𐠁 𐠂𐠃𐠄 𐠅𐠆𐠇 𐠈𐠉𐠊 𐠋𐠌𐠍 𐠎𐠏𐠐 𐠑𐠒𐠓 𐠔𐠕𐠖 𐠗𐠘𐠙 𐠚𐠛𐠜 𐠝𐠞𐠟 𐠠𐠡𐠢 𐠣𐠤𐠥 𐠦𐠧𐠨 𐠩𐠪𐠫 𐠬𐠭𐠮 𐠯𐠰𐠱 𐠲𐠳𐠴 𐠵𐠶𐠷 𐠸𐠹𐠺 𐠻𐠼𐠽 𐠿𐡀𐡁 𐡂𐡃𐡄 𐡅𐡆𐡇 𐡈𐡉𐡊 𐡋𐡌𐡍 𐡎𐡏𐡐 𐡑𐡒𐡓 𐡔𐡕𐡖 𐡗𐡘𐡙 𐡚𐡛𐡜 𐡝𐡞𐡟 𐡠𐡡𐡢 𐡣𐡤𐡥 𐡦𐡧𐡨 𐡩𐡪𐡫 𐡬𐡭𐡮 𐡯𐡰𐡱 𐡲𐡳𐡴 𐡵𐡶𐡷 𐡸𐡹𐡺 𐡻𐡼𐡽 𐡿𐢀𐢁 𐢂𐢃𐢄 𐢅𐢆𐢇 𐢈𐢉𐢊 𐢋𐢌𐢍 𐢎𐢏𐢐 𐢑𐢒𐢓 𐢔𐢕𐢖 𐢗𐢘𐢙 𐢚𐢛𐢜 𐢝𐢞𐢟 𐢠𐢡𐢢 𐢣𐢤𐢥 𐢦𐢧𐢨 𐢩𐢪𐢫 𐢬𐢭𐢮 𐢯𐢰𐢱 𐢲𐢳𐢴 𐢵𐢶𐢷 𐢸𐢹𐢺 𐢻𐢼𐢽 𐢿𐣀𐣁 𐣂𐣃𐣄 𐣅𐣆𐣇 𐣈𐣉𐣊 𐣋𐣌𐣍 𐣎𐣏𐣐 𐣑𐣒𐣓 𐣔𐣕𐣖 𐣗𐣘𐣙 𐣚𐣛𐣜 𐣝𐣞𐣟 𐣠𐣡𐣢 𐣣𐣤𐣥 𐣦𐣧𐣨 𐣩𐣪𐣫 𐣬𐣭𐣮 𐣯𐣰𐣱 𐣲𐣳𐣴 𐣵𐣶𐣷 𐣸𐣹𐣺 𐣻𐣼𐣽 𐣿𐤀𐤁 𐤂𐤃𐤄 𐤅𐤆𐤇 𐤈𐤉𐤊 𐤋𐤌𐤍 𐤎𐤏𐤐 𐤑𐤒𐤓 𐤔𐤕𐤖 𐤗𐤘𐤙 𐤚𐤛𐤜 𐤝𐤞𐤟 𐤠𐤡𐤢 𐤣𐤤𐤥 𐤦𐤧𐤨 𐤩𐤪𐤫 𐤬𐤭𐤮 𐤯𐤰𐤱 𐤲𐤳𐤴 𐤵𐤶𐤷 𐤸𐤹𐤺 𐤻𐤼𐤽 𐤿𐥀𐥁 𐥂𐥃𐥄 𐥅𐥆𐥇 𐥈𐥉𐥊 𐥋𐥌𐥍 𐥎𐥏𐥐 𐥑𐥒𐥓 𐥔𐥕𐥖 𐥗𐥘𐥙 𐥚𐥛𐥜 𐥝𐥞𐥟 𐥠𐥡𐥢 𐥣𐥤𐥥 𐥦𐥧𐥨 𐥩𐥪𐥫 𐥬𐥭𐥮 𐥯𐥰𐥱 𐥲𐥳𐥴 𐥵𐥶𐥷 𐥸𐥹𐥺 𐥻𐥼𐥽 𐥿𐦀𐦁 𐦂𐦃𐦄 𐦅𐦆𐦇 𐦈𐦉𐦊 𐦋𐦌𐦍 𐦎𐦏𐦐 𐦑𐦒𐦓 𐦔𐦕𐦖 𐦗𐦘𐦙 𐦚𐦛𐦜 𐦝𐦞𐦟 𐦠𐦡𐦢 𐦣𐦤𐦥 𐦦𐦧𐦨 𐦩𐦪𐦫 𐦬𐦭𐦮 𐦯𐦰𐦱 𐦲𐦳𐦴 𐦵𐦶𐦷 𐦸𐦹𐦺 𐦻𐦼𐦽 𐦿𐧀𐧁 𐧂𐧃𐧄 𐧅𐧆𐧇 𐧈𐧉𐧊 𐧋𐧌𐧍 𐧎𐧏𐧐 𐧑𐧒𐧓 𐧔𐧕𐧖 𐧗𐧘𐧙 𐧚𐧛𐧜 𐧝𐧞𐧟 𐧠𐧡𐧢 𐧣𐧤𐧥 𐧦𐧧𐧨 𐧩𐧪𐧫 𐧬𐧭𐧮 𐧯𐧰𐧱 𐧲𐧳𐧴 𐧵𐧶𐧷 𐧸𐧹𐧺 𐧻𐧼𐧽 𐧿𐨀𐨁 𐨂𐨃𐨄 𐨅𐨆𐨇 𐨈𐨉𐨊 𐨋𐨌𐨍 𐨎𐨏𐨐 𐨑𐨒𐨓 𐨔𐨕𐨖 𐨗𐨘𐨙 𐨚𐨛𐨜 𐨝𐨞𐨟 𐨠𐨡𐨢 𐨣𐨤𐨥 𐨦𐨧𐨨 𐨩𐨪𐨫 𐨬𐨭𐨮 𐨯𐨰𐨱 𐨲𐨳𐨴 𐨵𐨶𐨷 𐨹𐨺𐨸 𐨻𐨼𐨽 𐨿𐩀𐩁 𐩂𐩃𐩄 𐩅𐩆𐩇 𐩈𐩉𐩊 𐩋𐩌𐩍 𐩎𐩏𐩐 𐩑𐩒𐩓 𐩔𐩕𐩖 𐩗𐩘𐩙 𐩚𐩛𐩜 𐩝𐩞𐩟 𐩠𐩡𐩢 𐩣𐩤𐩥 𐩦𐩧𐩨 𐩩𐩪𐩫 𐩬𐩭𐩮 𐩯𐩰𐩱 𐩲𐩳𐩴 𐩵𐩶𐩷 𐩸𐩹𐩺 𐩻𐩼𐩽 𐩿𐪀𐪁 𐪂𐪃𐪄 𐪅𐪆𐪇 𐪈𐪉𐪊 𐪋𐪌𐪍 𐪎𐪏𐪐 𐪑𐪒𐪓 𐪔𐪕𐪖 𐪗𐪘𐪙 𐪚𐪛𐪜 𐪝𐪞𐪟 𐪠𐪡𐪢 𐪣𐪤𐪥 𐪦𐪧𐪨 𐪩𐪪𐪫 𐪬𐪭𐪮 𐪯𐪰𐪱 𐪲𐪳𐪴 𐪵𐪶𐪷 𐪸𐪹𐪺 𐪻𐪼𐪽 𐪿𐫀𐫁 𐫂𐫃𐫄 𐫅𐫆𐫇 𐫈𐫉𐫊 𐫋𐫌𐫍 𐫎𐫏𐫐 𐫑𐫒𐫓 𐫔𐫕𐫖 𐫗𐫘𐫙 𐫚𐫛𐫜 𐫝𐫞𐫟 𐫠𐫡𐫢 𐫣𐫤𐫥 𐫦𐫧𐫨 𐫩𐫪𐫫 𐫬𐫭𐫮 𐫯𐫰𐫱 𐫲𐫳𐫴 𐫵𐫶𐫷 𐫸𐫹𐫺 𐫻𐫼𐫽 𐫿𐬀𐬁 𐬂𐬃𐬄 𐬅𐬆𐬇 𐬈𐬉𐬊 𐬋𐬌𐬍 𐬎𐬏𐬐 𐬑𐬒𐬓 𐬔𐬕𐬖 𐬗𐬘𐬙 𐬚𐬛𐬜 𐬝𐬞𐬟 𐬠𐬡𐬢 𐬣𐬤𐬥 𐬦𐬧𐬨 𐬩𐬪𐬫 𐬬𐬭𐬮 𐬯𐬰𐬱 𐬲𐬳𐬴 𐬵𐬶𐬷 𐬸𐬹𐬺 𐬻𐬼𐬽 𐬿𐭀𐭁 𐭂𐭃𐭄 𐭅𐭆𐭇 𐭈𐭉𐭊 𐭋𐭌𐭍 𐭎𐭏𐭐 𐭑𐭒𐭓 𐭔𐭕𐭖 𐭗𐭘𐭙 𐭚𐭛𐭜 𐭝𐭞𐭟 𐭠𐭡𐭢 𐭣𐭤𐭥 𐭦𐭧𐭨 𐭩𐭪𐭫 𐭬𐭭𐭮 𐭯𐭰𐭱 𐭲𐭳𐭴 𐭵𐭶𐭷 𐭸𐭹𐭺 𐭻𐭼𐭽 𐭿𐮀𐮁 𐮂𐮃𐮄 𐮅𐮆𐮇 𐮈𐮉𐮊 𐮋𐮌𐮍 𐮎𐮏𐮐 𐮑𐮒𐮓 𐮔𐮕𐮖 𐮗𐮘𐮙 𐮚𐮛𐮜 𐮝𐮞𐮟 𐮠𐮡𐮢 𐮣𐮤𐮥 𐮦𐮧𐮨 𐮩𐮪𐮫 𐮬𐮭𐮮 𐮯𐮰𐮱 𐮲𐮳𐮴 𐮵𐮶𐮷 𐮸𐮹𐮺 𐮻𐮼𐮽 𐮿𐯀𐯁 𐯂𐯃𐯄 𐯅𐯆𐯇 𐯈𐯉𐯊 𐯋𐯌𐯍 𐯎𐯏𐯐 𐯑𐯒𐯓 𐯔𐯕𐯖 𐯗𐯘𐯙 𐯚𐯛𐯜 𐯝𐯞𐯟 𐯠𐯡𐯢 𐯣𐯤𐯥 𐯦𐯧𐯨 𐯩𐯪𐯫 𐯬𐯭𐯮 𐯯𐯰𐯱 𐯲𐯳𐯴 𐯵𐯶𐯷 𐯸𐯹𐯺 𐯻𐯼𐯽 𐯿𐰀𐰁 𐰂𐰃𐰄 𐰅𐰆𐰇 𐰈𐰉𐰊 𐰋𐰌𐰍 𐰎𐰏𐰐 𐰑𐰒𐰓 𐰔𐰕𐰖 𐰗𐰘𐰙 𐰚𐰛𐰜 𐰝𐰞𐰟 𐰠𐰡𐰢 𐰣𐰤𐰥 𐰦𐰧𐰨 𐰩𐰪𐰫 𐰬𐰭𐰮 𐰯𐰰𐰱 𐰲𐰳𐰴 𐰵𐰶𐰷 𐰸𐰹𐰺 𐰻𐰼𐰽 𐰿𐱀𐱁 𐱂𐱃𐱄 𐱅𐱆𐱇 𐱈𐱉𐱊 𐱋𐱌𐱍 𐱎𐱏𐱐 𐱑𐱒𐱓 𐱔𐱕𐱖 𐱗𐱘𐱙 𐱚𐱛𐱜 𐱝𐱞𐱟 𐱠𐱡𐱢 𐱣𐱤𐱥 𐱦𐱧𐱨 𐱩𐱪𐱫 𐱬𐱭𐱮 𐱯𐱰𐱱 𐱲𐱳𐱴 𐱵𐱶𐱷 𐱸𐱹𐱺 𐱻𐱼𐱽 𐱿𐲀𐲁 𐲂𐲃𐲄 𐲅𐲆𐲇 𐲈𐲉𐲊 𐲋𐲌𐲍 𐲎𐲏𐲐 𐲑𐲒𐲓 𐲔𐲕𐲖 𐲗𐲘𐲙 𐲚𐲛𐲜 𐲝𐲞𐲟 𐲠𐲡𐲢 𐲣𐲤𐲥 𐲦𐲧𐲨 𐲩𐲪𐲫 𐲬𐲭𐲮 𐲯𐲰𐲱 𐲲𐲳𐲴 𐲵𐲶𐲷 𐲸𐲹𐲺 𐲻𐲼𐲽 𐲿𐳀𐳁 𐳂𐳃𐳄 𐳅𐳆𐳇 𐳈𐳉𐳊 𐳋𐳌𐳍 𐳎𐳏𐳐 𐳑𐳒𐳓 𐳔𐳕𐳖 𐳗𐳘𐳙 𐳚𐳛𐳜 𐳝𐳞𐳟 𐳠𐳡𐳢 𐳣𐳤𐳥 𐳦𐳧𐳨 𐳩𐳪𐳫 𐳬𐳭𐳮 𐳯𐳰𐳱 𐳲𐳳𐳴 𐳵𐳶𐳷 𐳸𐳹𐳺 𐳻𐳼𐳽 𐳿𐴀𐴁 𐴂𐴃𐴄 𐴅𐴆𐴇 𐴈𐴉𐴊 𐴋𐴌𐴍 𐴎𐴏𐴐 𐴑𐴒𐴓 𐴔𐴕𐴖 𐴗𐴘𐴙 𐴚𐴛𐴜 𐴝𐴞𐴟 𐴠𐴡𐴢 𐴣𐴤𐴥 𐴦𐴧𐴨 𐴩𐴪𐴫 𐴬𐴭𐴮 𐴯𐴰𐴱 𐴲𐴳𐴴 𐴵𐴶𐴷 𐴸𐴹𐴺 𐴻𐴼𐴽 𐴿𐵀𐵁 𐵂𐵃𐵄 𐵅𐵆𐵇 𐵈𐵉𐵊 𐵋𐵌𐵍 𐵎𐵏𐵐 𐵑𐵒𐵓 𐵔𐵕𐵖 𐵗𐵘𐵙 𐵚𐵛𐵜 𐵝𐵞𐵟 𐵠𐵡𐵢 𐵣𐵤𐵥 𐵦𐵧𐵨 𐵩𐵪𐵫 𐵬𐵭𐵮 𐵯𐵰𐵱 𐵲𐵳𐵴 𐵵𐵶𐵷 𐵸𐵹𐵺 𐵻𐵼𐵽 𐵿𐶀𐶁 𐶂𐶃𐶄 𐶅𐶆𐶇 𐶈𐶉𐶊 𐶋𐶌𐶍 𐶎𐶏𐶐 𐶑𐶒𐶓 𐶔𐶕𐶖 𐶗𐶘𐶙 𐶚𐶛𐶜 𐶝𐶞𐶟 𐶠𐶡𐶢 𐶣𐶤𐶥 𐶦𐶧𐶨 𐶩𐶪𐶫 𐶬𐶭𐶮 𐶯𐶰𐶱 𐶲𐶳𐶴 𐶵𐶶𐶷 𐶸𐶹𐶺 𐶻𐶼𐶽 𐶿𐷀𐷁 𐷂𐷃𐷄 𐷅𐷆𐷇 𐷈𐷉𐷊 𐷋𐷌𐷍 𐷎𐷏𐷐 𐷑𐷒𐷓 𐷔𐷕𐷖 𐷗𐷘𐷙 𐷚𐷛𐷜 𐷝𐷞𐷟 𐷠𐷡𐷢 𐷣𐷤𐷥 𐷦𐷧𐷨 𐷩𐷪𐷫 𐷬𐷭𐷮 𐷯𐷰𐷱 𐷲𐷳𐷴 𐷵𐷶𐷷 𐷸𐷹𐷺 𐷻𐷼𐷽 𐷿𐸀𐸁 𐸂𐸃𐸄 𐸅𐸆𐸇 𐸈𐸉𐸊 𐸋𐸌𐸍 𐸎𐸏𐸐 𐸑𐸒𐸓 𐸔𐸕𐸖 𐸗𐸘𐸙 𐸚𐸛𐸜 𐸝𐸞𐸟 𐸠𐸡𐸢 𐸣𐸤𐸥 𐸦𐸧𐸨 𐸩𐸪𐸫 𐸬𐸭𐸮 𐸯𐸰𐸱 𐸲𐸳𐸴 𐸵𐸶𐸷 𐸸𐸹𐸺 𐸻𐸼𐸽 𐸿𐹀𐹁 𐹂𐹃𐹄 𐹅𐹆𐹇 𐹈𐹉𐹊 𐹋𐹌𐹍 𐹎𐹏𐹐 𐹑𐹒𐹓 𐹔𐹕𐹖 𐹗𐹘𐹙 𐹚𐹛𐹜 𐹝𐹞𐹟 𐹠𐹡𐹢 𐹣𐹤𐹥 𐹦𐹧𐹨 𐹩𐹪𐹫 𐹬𐹭𐹮 𐹯𐹰𐹱 𐹲𐹳𐹴 𐹵𐹶𐹷 𐹸𐹹𐹺 𐹻𐹼𐹽 𐹿𐺀𐺁 𐺂𐺃𐺄 𐺅𐺆𐺇 𐺈𐺉𐺊 𐺋𐺌𐺍 𐺎𐺏𐺐 𐺑𐺒𐺓 𐺔𐺕𐺖 𐺗𐺘𐺙 𐺚𐺛𐺜 𐺝𐺞𐺟 𐺠𐺡𐺢 𐺣𐺤𐺥 𐺦𐺧𐺨 𐺩𐺪𐺫 𐺬𐺭𐺮 𐺯𐺰𐺱 𐺲𐺳𐺴 𐺵𐺶𐺷 𐺸𐺹𐺺 𐺻𐺼𐺽 𐺿𐻀𐻁 𐻂𐻃𐻄 𐻅𐻆𐻇 𐻈𐻉𐻊

Princeton Theological Seminary Library



1 1012 01600 5276

For use in Library only

